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N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

WE are glad to see that President Taft's proposals in the interest of international peace are beginning to take practical shape. His Message, which was read in Congress on Tuesday, states that the steps taken to endow the Hague Tribunal with the functions of a court of arbitration have elicited "replies from the Powers inspiring the hope that this proposal will be accomplished within reasonable limits in the near future."

* * *

IN regard to the proposed Peace Commission to consider the limitation of armaments, which has been authorised by Congress, the President states that inquiries are in progress among foreign Governments. The Peace Commission will consist of five members, and it will consider the advisability of:

- (1) Using existing diplomatic means for bringing about an international limitation of armaments by agreement.
- (2) And of turning the combined fleets of the world into an international force for the preservation of universal peace.

* * *

It is anticipated that France will shortly take the important step of granting the municipal franchise to women. The report of a Commission of the Chamber of Deputies, appointed to consider the question, is entirely favourable, and it is stated that 200 members are giving the proposal their enthusiastic support.

Women at the present time may sit on nearly all educational bodies, in chambers of commerce, and on labour councils. It is contended that the proposed reform is simply in the line of orderly political evolution, and has been too long delayed. As there is no property qualification in France, all adult women would have the municipal franchise and marriage would not be a disqualification.

* * *

THE Agenda Club held its inaugural dinner at the Hotel Cecil on Wednesday evening. The aim is to help men and women to realise their social responsibility, and to co-operate in some definite form of social service on non-political and non-sectarian lines. The members will be pledged to some definite service in the interest of a clearly defined object or "agendum." The Hon. Sydney Holland, who presided in the absence of Lord Shaftesbury, said that he was confident that if only those who were gentlemen by birth, education, or instinct could be induced to come out of their shells and lead the way in the matter of social service the people of England would gladly follow their lead. The object of the club would be to make class love class, to bring happiness and sympathy to those who had never known them before, to raise the physical and moral standard of the people, to fight against disease both by means of cure and prevention, to alleviate suffering among the poor, to protect the weak against the strong, and to arouse in the nation a spirit of patriotism.

* * *

THIS is a comprehensive and ambitious programme, and the activities of the Agenda Club will be watched with interest and sympathy in many fields of social effort, where others have laboured long and faithfully, and generally with less

success than they desired. It is animated by the spirit of youth, and the presence at the inaugural meeting of the head-masters of Eton, Harrow and Marlborough shows that it will have an opportunity of enlisting recruits from the great public schools. At the same time, as we said in some comments we made upon the "Open Letter to English Gentlemen," when it appeared in the *Hibbert Journal*, we hope that the phrase "gentlemen by birth" will not become the keynote of the club. It is keen brains and disciplined wills which social service needs, and these are to be found in every rank of life.

* * *

MRS. EDDY, the founder of the Christian Science movement, died in Boston last Sunday at the age of 89. Her career presents none of the features of spiritual adventure or a devoted apostolate to the masses of men, which are associated usually with new religious movements. She has found her adherents among the well-to-do classes of society, and the element of money has been prominent from the first. The claims put forward on her behalf are of a kind that she has done nothing to justify, and the authority attached to her writings is a revival of the discredited doctrine of verbal inspiration in a form which is degrading alike to the reason and the soul. It is difficult to find a parallel in the long history of religious hallucinations to such large and audacious claims resting upon such slender foundations.

* * *

THAT there are elements of truth in the teaching of Christian Science, and that many people have found help and comfort under its influence, we do not doubt. Now that it is relieved from the encumbrance of Mrs. Eddy and her personal claims, it has an opportunity of shaking itself free from some of the undesirable elements which she imposed upon it. If, however, it per-

sists in the dogma of her infallibility, instead of making its appeal to universal elements in religious experience, it is doomed. It must also repent of its aristocratic proclivities. A new church in Boston, costing two million dollars, is a damaging commentary upon a creed which has not tried to live simply among the poor. If Christian Science would shame its critics and make good its claim to be regarded as Christian in any real sense of the word, it must preach a gospel of sacrifice, and bid men forget themselves and their ailments in ministering to the needs of others.

* * *

ENGLISH scholarship has lost one of its quaintest and most venerable figures in the death last week of Professor J. E. B. Mayor, of Cambridge. To students his name will recall the massive edition of Juvenal,* while to people with no Latinity he was perhaps known chiefly as the genial and enthusiastic president of the Vegetarian Society, who had reduced sparseness of diet to a fine art. It was said by the irrepressible undergraduate that he lived on "a glass of water and a split pea a day." A man of simple tastes, with a scholar's passion for books, he perpetuated the tradition of austere devotion to learning in our more luxurious days. It is a type which even in the older Universities has become almost extinct.

* * *

Mr. C. DELISLE BURNS contributes an acute and illuminating article on "St. Thomas Aquinas and the Ideals of Modernism" to the current number of the *Nineteenth Century*. His aim is to show that the Papacy, in binding itself to the realist doctrines of St. Thomas, is taking sides with one who was himself held guilty of modernist errors. "Had Pius the Tenth," he writes, "and the Roman theologians of to-day been living in the fifteenth century they would have been called *moderni*. . . . Among all the comedies played by the Muse of History none surely is finer than this." It is thus that time brings its revenges, and plays havoc with every claim to infallibility in a moving world. Mr. Burns regards the controversy with Modernism within the Roman Catholic Church as practically over. Centralised authority has won, as it was almost bound to do under the conditions of the conflict. But this does not mean that Modernism as a movement has been defeated. "If the Roman authorities have won in their defence of antiquated privilege within their fold, they have but freed the hands of their former foes for a nobler and less provincial task. . . . We must work at something more important for the world than the enlightenment of obscurantists. The freedom from trivial controversy enables modernism to begin its independent life."

THE CHRIST MYTH.*

THE inquiry into the origins of Christianity has passed through many phases, and has frequently sought to explain its rise without a historical Christ. Bruno Bauer thought it possible to account for it out of the mingling of Stoicism with Judaism of the Alexandrian type. More recently, Kalthoff found its starting-point in the social and economic conditions of the Roman Empire, which combined with the higher religious and moral forces of Judaism to produce a lofty type of reformer to whose return the Church could look with passionate hope. At the present hour Prof. Jensen, of Marburg, one of the most learned of Assyriologists, turns, like Prof. Drews, from the incredulous theologians to the laity; and arrays a series of parallels to the adventures of the ancient epic heroes Gilgamesh and Eabani out of the Gospel story, to prove that the Jesus of the evangelists never lived, and was created out of Babylonian mythology. Unlike Prof. Drews, however, the Marburg scholar admits that some one must have said the things ascribed to Jesus, and the personality of a teacher, therefore, remains at the foundation of the church.†

These attempts bear pathetic witness to the revolt against ecclesiastical tradition which is rising from so many quarters in our day. The book of Prof. Drews adds another to the list. He writes avowedly in the name of spiritual religion. As professor of philosophy in the technical High School at Carlsruhe, he has already issued a number of works in exposition of a mode of idealistic monism. He finds Christian theology blocking his way, and he seeks, therefore, to clear the path by demonstrating that its central figure has no place in history. In one sense, indeed, he proposes to interpret and develop the Christian conception of redemption. He conceives the world's activity as God's activity. He presents the drama of history, filled with pain and struggle, as the long Passion of Deity. In each human soul God fights, suffers, conquers, and dies, that he may triumph over limitation and evil. In thus universalising the conflict which the church has seen impersonated in Christ, the author claims to preserve historical continuity no less than the liberal Christian who discards from the Gospels what does not suit the twentieth century, and only keeps what modern thought does not compel him to reject. Away, then, with the fiction of a historical "mediator," and the dualistic conception of the world and God which it involves! With the philosophical plea we are not concerned; if the author prefers Pantheism to theism as understood by Jesus, if he finds the hope of personal immortality a stumbling-block, let him reshape his religion as he will; but the historian may ask that he shall produce sufficient proofs of his thesis that the Jesus of the Gospel traditions never lived.

In one sense, no doubt, this can be readily established. Whoever finds the represen-

* The Christ Myth. By Arthur Drews, Ph.D. T. Fisher Unwin. 7s. 6d. net.

† See his "Moses, Jesus, Paulus, Drei Varianten des Babylonischen Gilgamesch. Eine Anklage wider die Theologen, ein Appell auch an die Laien." Frankfurt am Main, 1909.

tations of the Fourth Gospel incompatible with those of the previous three, nay, whoever rejects a single item of the story, implicitly affirms that there never was a being who actually said and did *all* that the documents affirm. But that is not what Professor Drews means, and it is not legitimate to invoke the conclusions of Schweitzer as agreeing with his own (p. 263). When Schweitzer asserts that "the Jesus of Nazareth, who appeared as the Messiah, who proclaimed the morals of the Kingdom of God, who founded the kingdom of heaven upon earth, and died to give consecration to his acts, never existed," he is not denying the historical reality of Jesus, which he claims to have securely established, he is only repudiating a particular modern interpretation of his career. If Professor Drews thus misrepresents a contemporary author, it is not surprising that he should misjudge the past. His statements on the Old Testament do not inspire us with confidence. An interpretation of Moses is mentioned below. About Joshua as an old Ephraimitic deity it is not possible to stay to argue. But what is to be thought of the bold affirmation "that it was only under Persian influence that Jahwe was separated from the Gods of the other Semitic races, from Baal, Melkart, Moloch, Chemosh, &c., with whom hitherto he had been almost completely identified" (p. 70, note)? Did two hundred years of prophecy from Amos to the herald of liberty in Babylonia count for nothing? After this it is hardly surprising to be told that both the Persian expectation of a deliverer (Saoshyant) and the doctrine of a Messiah "rest upon a prophecy according to which Vishnu Jesudu (!)* was to be born a Brahmin in the city of Skambelam" (p. 107). There is no such prophecy. Jesudu is naturally unknown to Sanskrit. If by "the ancient sacred poem, the Bharta Chasttram," which Professor Drews vaguely cites as his authority, he means the great epic known as the Mahābhārata, the late prophecy that Vishnu will become incarnate in a Brahman family in the city of Sambhala is, of course, no antecedent either of Persian eschatology or Hebrew Messianic hope.

This kind of inexactness and confusion runs through the whole book. It produces the wildest assertions, and begets the most extravagant etymologies. It is no pleasant task to track an author through blunders and misrepresentations; but, as the case which this book presents rests largely on mythological and philological identifications, some detail must be here exhibited. Professor Drews seeks to prove that the figure of Jesus is that of a humanised cult-deity, who was worshipped in certain Jewish circles before the first century of our era. In this attempt he partly follows the investigations of the American scholar, Professor W. B. Smith, of the Tulane University (New Orleans), published in German under the title "Der Vorchristliche Jesus" (1906), and the two earlier volumes of Mr. J. M. Robertson, on "Christianity and Mythology" (1900), and "Pagan Christs" (1903). Professor Drews, however, has gone further afield than they. The con-

* This note of admiration is Dr. Drews's own.

ception of a suffering and dying God he traces back ultimately to the Vedic worship of Agni, and he explains that "Agnus Dei," the Lamb of God, as Christ is very frequently called, is in fact nothing else than "Agni Deus," since Agnus stands in a certain measure as the Latin translation for Agni" (p. 145, cp. p. 161). A similar equation is made between Elijah and "the Greek Helios, the German Heljas" (p. 123). Heljas, I am kindly informed by Dr. Wright, the Professor of Comparative Philology at Oxford, is a pure figment, and it may be dismissed with Jesudu. But if Elijah is a sun-god, and Moses is associated with him in the Transfiguration, Moses can be no other than—the moon! He is introduced into the story, we are told, because the divine lawgivers in almost all mythologies are the same as the moon, the measurer of time and regulator of all that happens, such as Manu among the Indians, Minos among the Greeks, Men (Min) among the Egyptians. And this is justified by the following odd note:—

"Moses is, as regards his name, the 'Water-drawer.' The moon is, however, according to antique views, merely the water-star, the dispenser of the dew and rain, and the root ma (mo), which, in the name of Moses, refers to water, is also contained in the various expressions for the moon (p. 127)."

Coming to the Evangelists, we learn to our amazement that the name John (Hebrew *Jochanan*, Greek *Joannes*) conceals the Babylonian water-god, Oannes (Ea) p. 122. On the next page, however, John is pressed into another service. He is born six months before Jesus, and this points to the fact that they are both identical! Not that Jesus is also a water-god; but he and John "are only the different halves of the year, representing the sun as rising and setting." The parents of Jesus are with equal ease identified with various deities. As Kinyras, the father of Adonis, is said to have been some kind of artizan (mythologically he was the first king of Cyprus, founder of culture and the arts), as the father of Hermes who closely resembles Agni as well as Jesus was also an artisan (when did Zeus practise in that capacity?), so Joseph was originally a god. Mary, then, was of course a goddess. "Under the name of Maya she is the mother of Agni [are we to understand that this is in the Rig Veda, and if so, where?]. . . . She appears under the same name as the mother of Buddha as well as of the Greek Hermes. She is identical with Maira (Maera), as, according to Pausanias viii. 12, 48, the Pleiad Maia, wife of Hephaistos, was called." We need not cite the names of the other ladies which begin with M.* It is sufficient to observe of the last mentioned that Pausanias in the passages specified describes Maera as the daughter of Atlas and wife of Tegeates, son of Lycaon. Of the Pleiad Maia, and Hephaistos, Pausanias says not a word. An apology is almost needed for encumbering the columns of THE INQUIRER with these assertions, which rather resemble the disordered

* But we should like to know where the Old Testament calls "the virgin sister of that Joshua who was so closely related to Moses" by the name Mirzam.

wanderings of a patient suffering from a compound fever of mythologitis and etymologitis (I borrow the two terms from Prof. Johannes Weiss) than the reasonable excursions of a philosophic mind.

The proofs of the existence of a cult of Jesus as a deity in Jewish sects prior to the first century are, as might be expected, of the most meagre description. An imposing series of identifications of the Panim or Presence of Jahwe, leading on the one hand to the Orphic Phanes, and on the other to the Rabbinic Metatron, suddenly culminates in Joshua, conceived as an ancient Ephraimitic God of the Sun and Fruitfulness (p. 57). Joshua, also, was the name of the High Priest in Zech. vi. 9-15, who is crowned, according to our present text, as the "branch" (the term Messiah introduced by Prof. Drews is not in the original). "It also belonged"—this is the next step in the argument—"to the Healthbringer and Patron of the Physician, namely, Jasios or Jason, the pupil of Chiron skilled in healing—who in general shows a remarkable resemblance to the Christian Redeemer." Of course Jasios and Jason have nothing to do with one another, and the likeness of the husband of Medea to Jesus cannot be said to be striking. Apparently Prof. Drews connects both names with the Greek verb *iaomai*, to heal, and thus makes his transition to a remark of Epiphanius, bishop of Salamis in Cyprus (died 403), that Jesus bears in the Hebrew language the same meaning as *therapeutes*, that is physician and curer.* But the Therapeuts in Egypt, and their brethren, the Essenes of Palestine, "regarded themselves as physicians, and, above all, physicians of the soul. It is accordingly by no means improbable that they, too, honoured the God of their sect under this name." Evidence of this is proffered from a papyrus in which the name Jesus occurs, cited by Prof. W. B. Smith, the words in question being thus rendered, "I exort (*sic*) thee by Jesus the God of the Hebrews." The papyrus is attributed (though Prof. Drews does not mention it) to the fourth century of the Christian era. The late Prof. Dieterich in his Abraxas Essay (1891) showed that it belonged to a well-known class of semi-gnostic magical documents, and could be referred to the Essenes or Therapeuts. It contains a series of spells† in which various powers are invoked to drive out demons. But there is nothing in it to show that this particular conjuration, or, indeed, any other, is older than the first century of our era, and the passage

* Greek *sôtēr*, saviour (New Test.). The term might be applied to various kinds of deliverance, from danger or sickness, as well as from sin. It may be worth while to remark in passing that Prof. Drews does not propose to treat Augustus (for example) as a humanised deity, though he was designated in his life time as "Star of all Greece," evidently mythological, "Saviour," and even "Zeus out of Father Zeus."

† The word "exort" (? exhort) is a very feeble representative of the Greek *ἐπιτίθημι*, "I conjure." As the passage is one of the expansions in the third edition, and my copy is of the first, the original German is not at hand. [I cannot, therefore, test the translation, which is generally readable enough. Unfortunately it is disfigured by numerous misprints, such as Diety, Tertullion, Gold-zither, and ugly forms like Jishâks (Isaac), Elischa, Epigones, &c.]

is therefore worthless for Prof. Drews's purpose.

We are next introduced to "the Jessaes or Jessenes (Jessaioi)" who "named themselves after Jesus, or after 'the branch from the root of Jesse,'" and "were closely connected on one side with the Essenes and on the other side with the Jewish sect of the Nazarenes or Nazoraes (Nazoraioi, *sic*), if they were not absolutely identical." The authority is again Epiphanius. The good father was apt to be confused, and Prof. Drews adds to his confusion. Epiphanius mentions three groups, the Essaioi, the Iessaioi and the Ossaioi. He certainly states that the Nazoraioi (Nazarenes) were called Iessaioi before they were called Christians at Antioch, and he fancifully derives their name from Jesse or Jesus. But, even if the statement be admitted, it supplies no proof that Jesse or Jesus was a cult-God. Further, Epiphanius's younger contemporary Nilus (died 430) gives a very different account of them. According to him they were not Christians at all, but a kind of posterity of Jonadab, living in tents, abstaining from wine and other luxuries like the Rechabites of old, early exemplars of "the simple life." Moreover, Hilgenfeld has shown philologically that the Essaioi, Iessaioi, and Ossaioi, are all forms of the same name. Here, therefore, Prof. Drews is on very shaky ground. But he goes on to say of the Nazarenes, "These were, as Epiphanius shows, in existence long before Christ and had no knowledge of him. They were, however, called Nazoraes (Nazarenes is only a linguistic variation of it, cf. Essaes and Essenes), because they honoured the Mediator God, the divine 'son,' as a protector and guardian (Hebrew, Ha-nôsrî)." The conclusion is that Jesus was the name of a pre-Christian deity, designated not as the man of Nazareth, but as the Healer and Deliverer. The term Ha-nôsrî thus unexpectedly introduced is the Talmudic form of the Greek name Nazorean or Nazarene. It has the termination of a place-name.* Will Prof. Drews inform us why he chooses to interpret it as a participle of the verb *natsar* (to keep or guard) which would yield the title *notser*.† In that case, why was the old Hebrew root preferred, and not the vernacular *n'tar*? But, apart from language, let us ask about facts. Prof. Drews attributes to Epiphanius the statement that the Nazoraioi were in existence long before Christ and had no knowledge of him. Either Prof. Drews has borrowed the reference (xxix. 6) without consulting it, or he cannot read Greek. Epiphanius distinguishes between the Christian Nazoraioi and a Jewish sect named Nasaraioi, who lived east of the Jordan, practised circumcision, observed Sabbaths and feasts, but rejected animal food and sacrifices, and declared the Pentateuch a forgery. These Nasaraioi were older than Christ. Prof. Drews's alleged proof from the Nazoraioi falls to pieces.

It is needless to follow our author through his subsequent treatment of the Gospels and of Paul. His carelessness and extravagance make it impossible for the student

* See Herford, "Christianity in Talmud and Midrash," p. 52, note 2.

† Prof. Drews adds parenthetically "cf. the Protector of Israel"; if he is referring to Ps. cxxi. 4, "he that keepeth Israel," the word is *shomer*.

to accept a single assertion without testing it. He has, in my judgment, wholly failed to establish the existence of a pre-Christian cult of Jesus. He has not been able to connect it with the idea of a dying and rising God.* And he has not attempted to show how this was humanised, attached to Galilean localities, provided with a career in connection with historical persons (Pontius Pilate cannot be discredited as a "degraded deity"), and supplied with a mass of teaching which the best Jewish scholars recognise as something much more than common-places. Consider, for instance, two of the most characteristic incidents in the Marcan narrative. Jesus goes to dine with a tax-gatherer, and associates with the outcast and the despised. This is the great originality of his mission, "I am not come to call the righteous, but sinners." What Jewish teacher had done that before, and how did the story arise in the conversion of the cult-God into a man? And then in the tumultuous enthusiasm of his work his family detect insanity. Here, once more, the historian recognises a precious element of the oldest tradition, which the later evangelists ignore. Let Prof. Drews explain how such episodes were begotten out of the mythological elements which he borrows from Asia, Egypt, or Greece. That non-human traits are to be found in the Gospel narratives most critics are agreed. And the comparative method is a perfectly legitimate method of proving it. But it must be used with caution. It must be guarded by philology. It must be controlled by exact learning. Whatever may be the achievements of Prof. Drews in the field of philosophy, he does not seem to possess the qualifications of a historian, and the main thesis of his book remains unproved.

J. ESTLIN CARPENTER.

NATURE-STUDY AND THE BICYCLE.

TRUE lovers of Nature have long ago abandoned the idea that the only way of studying wild life was first of all to kill a rare bird or animal and then to place the stuffed effigies in more or less conventional and unnatural attitudes, with very little regard to their natural surroundings. It is significant of the change that is slowly and surely taking place in public opinion that the leader of a recent big-game expedition into the heart of Africa has felt the necessity of explaining, on more than one occasion, that the objects of the extensive slaughter were strictly scientific and solely for the purpose of enriching the collections of various museums.

Yet the careful and patient study of the life-history of any single creature, however lowly or insignificant, is a far more valuable addition to the sum of human knowledge than the acquisition of any number of

* The reader may be directed to the amazing statement, p. 241: "The derision, the flagellation, both the thieves, the crying out on the Cross, the sponge with vinegar, the piercing with a lance, the soldiers casting dice for the dead man's garments, also the women at the place of execution and at the grave, the grave in a rock, are found in just the same form in the worship of Adonis, Attis, Mithras, and Osiris" (italics mine). Which of these deities was crucified?

museum-specimens, which are often stuffed by men who know little or nothing by actual observation of the mode of life of the victims. What would not be given nowadays for a complete account of the habits of the Dodo or of the Great Auk, whose eggs fetch such fabulous prices at public auctions? Not many years ago the Quagga roamed in herds throughout Cape Colony, but at the present day only stuffed travesties are to be found in a few museums. The melancholy list of interesting animals which have become extinct, even within the nineteenth century, would be too long for enumeration in this article, and, at the present rate of slaughter, it can hardly be doubted that the twentieth century will see the annihilation of most of our larger mammals, as well as of many beautiful birds which are trapped or shot in thousands for the so-called adornment of women's hats.

Every year, on the other hand, witnesses an increased accession to the number of nature-lovers who have exchanged the rifle for the camera and field-glass. Books on nature-study are published without intermission, and our knowledge of wild life, even within our own islands, has increased to an extent undreamed of by White, of Selborne. Nevertheless, the achievement of success with the camera makes very stringent demands upon the patience of the photographer, no less than upon his ingenuity, whether in approaching sufficiently closely to a bird or in disarming its natural suspicions, which are unfortunately only too well warranted.

Many of us, however, possess neither sufficient leisure nor sufficient patience to permit of competing with the high degree of excellence which has now been attained in the photographic representation of animated nature in all its varying moods. At this juncture, a word or two may perhaps be urged in support of the bicycle as a useful auxiliary for catching unexpected glimpses of birds and animals at exceptionally close quarters. Even along a main highway the habits of many of our smaller birds may be easily observed from a bicycle in approaching swiftly and stealthily upon them. Under such circumstances no actual alarm seems to be manifested by a water wagtail, for example, when disturbed by the silent rubber wheels from its pert, active walk along the road in pursuit of flies. It merely flits up into the hedge or to the top of a stone wall, and from this point of vantage returns the gaze of the cyclist with frank unconcern. Thus a keen observer of nature is often enabled to examine the markings and general habits of birds at closer quarters than a pedestrian could hope to emulate without much cautious stalking. It is equally easy to note a bird's manner of alighting or of starting a flight, or even to observe the nature of the food which the mother has crammed into her beak for her young, or any abnormal variations in the colours or the markings of the plumage. From a bicycle even a bird's rate of flight can sometimes be readily estimated, as for instance, in trying to keep pace with a chaffinch, which, with its short flights and undulating glidings, can easily and without effort do its twenty miles an hour.

The very rapidity of the visual impres-

sion upon the retina seems to stamp the picture all the more indelibly upon the memory-cells of the brain, and the vividness of such impressions gives a special value to the records of a field-naturalist. Doubtless the immobility of the cyclist's arms is largely responsible for the general absence of fear on the part of the denizens of the hedgerows, for it is the swinging of the arms of the pedestrian that rouses alarm and concern in the minds of wild animals. All bird-watchers are well aware of the fact that it is always much easier to approach birds if the hands are kept in the pockets.

Although many interesting observations can be made even on dusty highroads by cyclists who are content to ride at a moderate pace, far more unusual and interesting sights are visible if the less frequented lanes or hill-tracks are chosen, even though it be to the detriment of rubber tyres or saddle-springs. In this way it fell to the lot of the writer, whilst cycling last summer over the mountains of Merioneth, to come suddenly face to face, almost in collision, with a golden eagle, at a sharp turn in a narrow wooded valley. The yellow cere of the powerful hooked beak and the beauty of the rich brown plumage of the majestic bird as it sailed along in leisurely flight could be seen with the same distinctness as when standing before a museum specimen. In particular, as it swooped down towards the river, the outspread tail clearly distinguished it from the sea-eagle, which, in spite of its white tail, is so often mistaken for a golden eagle. Even a passing vision of so rare a bird is an experience which remains for ever crystallised in the memory of a field-naturalist. Although it is well known in the neighbouring villages that the golden eagle still breeds on the rugged precipices of Merioneth and the crags of Snowdon, yet all the text-books of British birds agree in stating that this bird has been extinct in Wales for the last two hundred years.

FELIX OSWALD.

THE Christmas number of the *Vineyard* (A. C. Fifield), has Hans Memling's "The Three Kings," in colour, as a frontispiece; and four carols, translated from old French and German by the Rev. R. L. Gales, are illustrated by Mr. Arthur Hughes. These carols have been published separately as Christmas cards, and can be obtained from Mr. A. C. Fifield, 13, Clifford's Inn, London, E.C. There are stories and articles which convey the atmosphere of Christmas by Frank T. Bullen, R. G. Keatinge, and the Rev. R. L. Gales; J. A. Campbell, Lucy Harison, and the Editor write on the philosophy of life, and on the mysticism of Behmen and Traherne respectively; while the children are well catered for by Maude Egerton King, Grace Rhys, and Ethel Blount.

"THE LIGHT OF REASON," which is edited by Mr. James Allen, is about to change its name, and will appear in the New Year under the title of "The Epoch." It will contain all the old features, but others are to be added which ought to commend it to a wider circle of readers.

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PHILOSOPHY AND THE PLAIN MAN.*

THIS is a very remarkable volume of Essays. It contains many severe criticisms upon current philosophy, and especially upon the various forms of monistic Idealism. It is essentially critical, challenging, and provocative, both in form and matter. No doubt it will rouse a good deal of opposition and possibly some anger.

But no one whose judgment is not clouded by wrath can refuse to admit that these Essays are characterised by much brilliance, daring originality, and incisive thought. Mr. Jacks's thoughts and criticisms make an impression. They are weighty and forceful. You may not agree with him, but you cannot ignore him. He speaks in a language which can be understood not only by the professed philosopher, but by "the plain man," of whose difficulties he writes with so much sympathy. There is not a dull page in the book. It is full of exuberant life and imagination.

The central thought of these Essays, expressed in various ways and in connection with various subjects, is that the Universe is not merely a problem for thought. "The world is no mere philosophers' world, try as we will to make it such." The Universe, in many of its aspects, cannot be comprehended by Reason. "That which the plain man loves most and values highest in the world is the *untranslated* part of the world's message." We venture to think that "untranslatable" would have given Mr. Jacks's meaning better. There can be no justification for a man, plain or otherwise, preferring not to translate that part of the world into thought which can be translated into thought. What Mr. Jacks contends for is that a great part of the Universe cannot be translated into thought, and that those who imagine that they are doing so miss the reality of things, and present us with a caricature.

Philosophers have often laughed at the plain man and his religion. They have accused him of making God in his own image.

"You have told us," says Mr. Jacks, speaking in the person of the "plain man," "that we are a poor anthropomorphic lot of heathens, and you have quoted the old saw about the religious lions, whose gods are bigger lions than themselves. It is true, and yet we have often thought that there is no class of men in this world, certainly not the class of plain men, who confirm that saw more neatly than some of you. What kind of a person is God when we think of Him as these say we ought?"

"Their God, with His Riddle of the Universe, is a Magnified Examiner made in their own image, a Being who has no dealings with His creatures save such as He may express under the form of questions, conundrums, problems which

* The Alchemy of Thought. By L. P. Jacks, London: Williams & Norgate. 10s. 6d. net.

the creature must answer aright at great pain and peril to himself. . . . Thus experience is converted into an interminable examination paper, and God is the Author of it. 'I Am that I Am' is no more. 'What am I?' has usurped His place. Not for one instant does 'What am I?' leave us alone. Written and *viva voce*, graven in the rocks, traced in vast letters on the midnight sky, volleyed in the thunder, whispered in the breeze, hummed by the beating heart, sibilating in lovers' sighs—the awful interrogation pursues its course, and the Inexorable Examiner, seated on a throne more terrible than that of any king or judge, looks out upon the poor examinees with the cold eyes of a Perfect Rationality, abiding the answer. Such is their God."

The same thought is expressed in a later essay through another metaphor when Mr. Jacks writes:—These philosophers think of "Reality or the Universe as a kind of lock, and the supreme business of mankind on this planet is to find the key. This metaphor," he says; "violent as it is, does no injustice to the facts."

Mr. Jacks protests against this exaggerated Intellectualism. Just as Midas turned everything he touched to gold and was starved in the midst of boundless wealth, so these unfortunate philosophers, whoever they may be, turn all experience into thought. Even the very bread of heaven becomes for them a solid, indigestible, glittering stone. "The reason Reality, in many of its aspects," says Mr. Jacks, "has no key is the simple one that there is no lock on the door."

All this is finely expressed and full of suggestiveness. The Universe for Mr. Jacks is something far simpler, and at the same time more wonderful than mere Intellectualism would lead us to imagine. It cannot be reduced to terms of thought.

He seems to us to be defending the position which can be ignored only at the peril of incalculable loss, the position expressed by Jesus when he said, "I thank thee, O God, that thou hast hidden these things from the wise and prudent and hast revealed them unto babes." How far philosophers are actually guilty of the charges that he brings against them may be a matter of doubt, but that there is a subtle danger in philosophical discussion to over-emphasise the power of Thought is probably true. At the same time it ought not to be forgotten that even such a Protagonist of Metaphysicians as Mr. F. H. Bradley recognises this danger, and tries to guard himself against it.

We welcome especially Mr. Jacks's revised opinions upon Free Will. Nowhere does mere Intellectualism break down so hopelessly as in dealing with man's consciousness of Freedom. There is something in man's freedom which the reason cannot comprehend, and when Reason strives to comprehend it and imagines that it has done so, we are presented with a theory of Determinism which is a fundamental contradiction of the soul's experience. Human life in all its depths and height cannot be translated into thought. There is an element in it which eludes thought. When Reason gives us a theory of the Will it is really giving us a theory of something with the Will left

out! "The will is very much more and other than an object to be studied. What it is we can find out only by willing and in willing. For when acts of will come up for study *they are already done*: that is, the will element which is the process of getting them done while yet undone, has, so to speak, gone out of them: they have become mere empty simulacra of themselves."

In these Essays Mr. Jacks breaks utterly with any doctrine of Determinism. The Will is no longer for him a possible object for thought. It is a fact of experience, a datum not translatable into terms of the Intellect any more than the Universe in many of its aspects can be so translated. He would, we imagine, agree with Tennyson when he says:—

"This main miracle that thou art thou,
With power on thine own act and on the world."

Mr. Jacks tells us in his Preface that he has introduced "some modifications due to changes, or, as we always venture to hope, to the growth of thought," into two Essays republished here which appeared in the *Hibbert Journal* some years ago. We have compared the Essays in the *Hibbert Journal* with the Essays as republished here. It is always interesting to watch the growth of a serious earnest seeker after truth. We give one of the most striking changes we have noted. In the "Alchemy of Thought" as it first appeared we read: "As the two ends of a straight line are *extreme* opposites because it is the *same* straight line of which they are the opposing ends, so the negation of our first position by the second, and our second by the first, involves the spirit's consciousness of its dominion over both. Such a unity, far from being the empty abstraction it is often misrepresented to be, stands rather for the fulness of concrete reality." In the revised Essay he omits the last sentence altogether, and ends the previous sentence with the words, "so the negation of our first position by the second, or our second by the first, reveals to us that it is only a *line* that we are dealing with." The "fulness of concrete reality" has now become for him something which Thought cannot comprehend or express. The Universe for the philosopher, if we understand him rightly, is a flat, linear Universe, not a solid.

One of the most constructive Essays in the volume is that on "Art and Experience." Here Mr. Jacks maintains that the Universe is not a problem or an enigma, but more like a work of Art. We cannot understand a perfect lyric or a perfect picture; we can only receive it and rejoice in it. No analysis, no criticism, will enable us to see all round it, and still less to produce another of the same quality. It is an expression of life, and it can only be received by life. It appeals to deeper things in us than thought, and it comes from depths which thought cannot explore.

It is possible that some readers may think these Essays make for Agnosticism, but we believe they would be profoundly mistaken in so thinking. Mr. Jacks does not deny the power of the mind to solve problems set by the Universe; what he denies is that the Universe, in its relation to man, is nothing but a problem. God, for Mr. Jacks, is not a great Un-

knowable before Whom the mind of man is moved to despair. He is far more knowable than we imagine when we think merely along intellectual lines. He speaks to us more immediately and directly than through the mind. As we read Mr. Jacks we feel that it is not for Agnosticism or Gnosticism that he is contending, but for a richer, deeper, conception of the Reality of things which cannot be expressed in words or thoughts. Words and thoughts are comparatively superficial and uncertain. The depths of Being speak another and more universal language which can be received by all mankind.

H. G.

A CONCORDANCE TO THE "IMITATION OF CHRIST."*

THE "Imitation of Christ" still holds, as it has always held, a place alone in the devotional literature of the world, but side by side with the deep, abiding sense of its greatness, we sometimes hear, nowadays, the qualifying voice of criticism. People say it is too personal and lacks recognition of the wider social virtues and impulses; they say it is too other-worldly and lacks appreciation of that earth which the Lord hath "given to the children of men"; they say that the life of the cloister which it reflects is too narrow to help the man of the world; they say that it is lacking in robustness, and, in frank moments, that the note of spirituality it strikes is too high.

All this seems to betray the want of an elementary power of spiritual translation. There are legends of students of Euclid who cannot follow the demonstration if the letters are changed. The case seems hardly better with those, for instance, who cannot fit the reflections born in the cloister to the life in the world. Whether we are reading Marcus Aurelius, Thomas à Kempis, Wordsworth, Sartor Resartus, or Walt Whitman, the secret of life reveals itself as a perception that what matters, matters, and what does not matter, does not. To hold the abiding and significant against the local pressure of the transient and insignificant is to live. He who with Thomas à Kempis prays in his own dialect—whatever it may be—"Let me love Thee more than myself, not let me love myself at all save for Thee," has learnt also that he is a part of a whole and a member of an organism, that his life is most intensely his own when it is most fully related to that which is beyond himself. And the sociologists who tell him that man can only live in society are but writing a comment on the words of the ascetic who prayed that he might live only in God. As for the narrowness of the cloistral life; here is a man who can live sweetly and generously in a small, confined, society, from which he has no external escape. The rasping of uncongenial personalities, the perpetual temptation to nurse cliques and establish secret understandings must be supported or checked by his own inward resources. They cannot be escaped by getting into the open. He keeps clean and fresh the unbroken round of formal devotions, and he attaches great

* De Imitatione Christi. Concordance compiled with full contextual quotations by Rayner Storr. Oxford University Press. 1910. 10s. 6d. net.

thoughts to casual personal relations instead of allowing personalities to curb great thoughts. Surely this man, if any other, has overcome the world. Those who would purify politics, who would dignify labour, who would ennoble industry, may well look up to such a conqueror and learn from him to attempt their easier task in his spirit. That great things are great and that small things are small, that eternal things are eternal and transient things transient, that everything personal to us draws its meaning from that which is above, below, and beyond us—these are the things which everyone knows, but that everyone needs to relearn daily from the few who have lived them.

Mr. Rayner Storr's long and loving study of the *Imitatio* has inspired him with the project of a Latin concordance to it. He has constructed it on a principle which, so far as I know, has never been applied to any similar work before. An ordinary concordance gives the context continuously exactly as it stands. For instance—

"when he came to himself he said, How." Luke xv. 17.

This may enable the reader to find the passage he is looking for, but to read a column of such entries is not in itself instructive or edifying, nor does it give one much insight into the heart of Scripture. Mr. Storr so gives the context as to make a complete and independently intelligible phrase in every case, as thus:—

"the little light . . . that is in us . . . we quickly lose if we neglect it."

The result is that you may read page after page of his Concordance, feeling all the time that you are holding intercourse with a deep and tender spirit, and are even realising its wealth in other ways and under other aspects than the reading of the *Imitatio* continuously would reveal. This treatment has one obvious danger. It often involves the omission of intervening words, and if a depraved world accustomed itself to the handling of this Concordance, might not quotations gain currency in the contracted form in which they appear there? If so, in many cases they would lose the richness and delicacy of their spiritual colouring even if they retained its strength. Against this danger Mr. Storr has guarded so far as it is possible for virtue to guard the treasure it gives from the contamination of vice, for it will be observed that, by the scrupulous indication of omissions, he warns the student that the context is not given in its integrity. The watchman then has sounded the trumpet. If anyone takes occasion from this Concordance to misquote Thomas, "He heard the sound of the trumpet, and took not warning; his blood shall be upon him." We cannot give a better idea of the significance of Mr. Storr's method than by giving the first three citations under *love* respectively in Young's "Analytical Concordance of the Bible," Mrs. Cowden Clarke's "Concordance of Shakespeare's Plays," the American "Concordance of the *Divina Commedia*," and the work under review.

From the Bible:—

(but) a few days, for the *love* he had to her.

thy *love* to me was . . . passing the *love* of.

than the *love* wherewith he had loved her.

From Shakespeare:—

none that I *love* more than.
so dear the *love* my people.
I do not *love* to look on.

From Dante:—(given in the original in the Concordance.)

the divine mind, in which is kindled
The *love* that rolls it.
Ever the *love*, which stills this heaven,
Gathers to itself
Love, which is quickly caught in
gentle heart.

From the "Imitation of Christ":—
(given in the original in the Concordance.)

study to withdraw . . . your heart . .
from the *love* of things visible.
but let it be *love* of the pure truth that
draws thee to read.
be not ashamed to serve others for the
love of Jesus Christ.

It will be noted that in two of these three quotations, Mr. Storr has not found it necessary to omit anything; and unquestionably the form in which the "Imitation of Christ" is written lends itself specially to the treatment Mr. Storr has adopted, and the dimensions of the work are such as to allow a full line to each quotation without making the volume inconveniently bulky. It may be, therefore, that Concordances of other works will be unable to follow Mr. Rayner Storr's lead. If so, his book will have a unique place in literature as a Concordance which a man may take up at any time and read with delight and edification.

I may add that from personal experience I can testify to its extreme value, when used as a lexicon in helping the reader to determine the exact shade of meaning that Thomas attaches to a given word.

P. H. W.

LADY JOHN RUSSELL.*

"NOTHING which is morally wrong can ever be politically right." This saying, attributed to Fox, was a favourite one with Lady John Russell, and it might well stand as a motto upon the title-page of the admirable biography which Lady Agatha Russell and Mr. Desmond MacCarthy have published to her memory. The strong and winning portrait of the great lady, who reigned by the power of her character and intellect at the centre of many of the reform movements of last century, is drawn with a firm hand. There is no attempt to exaggerate her influence, but the reader must be very lacking in imagination who does not see how deeply she impressed herself and her own ardent faith in goodness and freedom upon her wide circle of friends, which included many of the keenest minds of the day, and above all, upon her husband. Fortunately, the materials for the biography are abundant and just of the right kind. Lady Russell was old-fashioned enough to keep a diary, to which she committed her most intimate thoughts, and she lived before letter-writing had ceased to be a beautiful art. It is her own voice that speaks to us from these pages, with the result that they pro-

duce the pleasantest of all literary illusions, the sense that we, too, have been admitted to her friendship. The connecting narrative and the descriptions of political events are the work of Mr. MacCarthy; but we are probably right in attributing to Lady Agatha Russell the even more difficult and delicate task of selection. In this matter there are no faults of taste, nothing that can give pain or that we wish away. Even the intimacies of self-revelation have in them a nobility and restraint which make them a fit possession for the world, and we are grateful to Lady Agatha Russell for allowing us to share things so inestimably precious to herself.

Of the political interest of the biography it is not necessary to speak, for others more competent have done so already; save to emphasise the importance of being able to follow the course of events from 1841 onwards from the point of view of the home in which every project of reform was a subject of eager concern. The last word on these matters, especially when we are considering questions of motive, must not be left to the leader-writer and the pamphleteer, or even to the cold detachment of official records. Lord John Russell stands revealed here as an even nobler figure than we have known him hitherto, just because we are allowed to see behind the barriers of official reserve or honourable silence into the creative centre of motives and ideals, of which political action can give only a faint reflection. But leaving this important aspect of the book on one side, we would speak of it as a remarkable revelation of character. To the last day of her life, Lady Russell was always young for liberty. Sprung from one of the great Whig houses, a daughter of the Earl of Minto, she had none of the false prejudices of birth. Her mind was never warped by her surroundings, or clouded by anxious fears of the future. There is no trace of the stealthy growth of habits of thought which refuse hospitality to new ideas or unfamiliar aspects of duty. In extreme old age she wrote, "It is the proud distinction of Liberals to *grow* perpetually, and to march on with eyes open, and to discover, as they are pretty sure to do, that they have not always in the past been true to their principles." We believe that this confidence was due chiefly to the clearness and simplicity of her moral insight. She was, above everything, loyal to goodness; and goodness is the most democratic thing in the world. Her ambition for her husband was not that he might hold or refuse political power as a matter of personal expediency, but that he should be "the head of the most moral and religious government the country has ever had."

Lady Russell had the deep religious instincts of her Scottish ancestry, but to religion she applied the same freedom of judgment. "There are many prayers in her diaries," her biographers tell us, "and many religious reflections in her letters, and in all two emotions predominate: a trust in God and an earnest conviction that a life of love—love to God and man—is the heart of religion. Her religion was contemplative as well as practical; but it was a religion of the conscience rather than one of mystical emotions." This attitude is illustrated by a passage in a letter to her sister, Lady Mary Abercromby, written

* Lady John Russell: A Memoir, with selections from her Diaries and Correspondence. Edited by Desmond MacCarthy and Agatha Russell. London: Methuen & Co. 10s. 6d. net.

soon after her marriage, which indicates a preference for what is simple and universal in religion, from which she never swerved :—

"I have just been reading the Thirty-nine Articles for the first time in my life, and am therefore particularly disposed to prefer all that is simple in matters of religion. They *may* be true; but whether they are so or not is what neither I nor those who wrote them, nor the wisest man that lives, can judge; that they are presumptuous in the extreme, all that read may see."

With this was combined an unlimited trust in the principles of toleration :—

"No amount of dislike to any creed," she writes at a later time, "can, happily, for a moment shake one's conviction that complete toleration to every creed and conviction, and complete charity to each one of its professors, is the only right and safe rule—the only one which can make consistency in religious matters possible at all times and all occasions."

She believed, moreover, that freedom is a necessary condition of religious growth, just because faith is not something which can be imposed from without, but has its roots in the vital experience of the soul, through which alone we can grow in the knowledge and the love of God. Here is a passage bearing on this subject, written more than forty years ago, which has not lost anything of its timeliness :—

"It is a great misfortune that we have so few really eminent men among the clergy of England, Scotland, or Ireland—in any of the various communities. Such men are greatly needed to take the lead in what I cannot but look upon as a noble march of the progress of mankind, the assertion of the right to think and speak with unbounded freedom on that which concerns us all more deeply than anything else—religion. I believe that by the exercise of such unbounded freedom we shall reach to a knowledge of God and a comprehension of the all-perfect spirit of Christianity such as no Established Church has ever taught by creeds or articles, though individuals of all such Churches have forgotten creeds and articles, and taught 'true religion and undefiled' out of the real Word of God and their own high and holy thoughts."

No one reading the passages we have quoted will fail to detect in them the strong note of personal conviction, for freedom with Lady Russell was no synonym for indifference. Her Christian theism was clear and articulate, and she felt deeply the poverty of life without religious faith, as the following interesting passage from her diary will show :—

"Visit from Mr. Herbert Spencer, who stayed to dinner. Long, deep, interesting conversation, all amounting to 'we know nothing,' he assuring me that the prospect of annihilation has no terrors for him; I feeling that without immortality life is 'all a cheat,' and without a Father in Heaven, right and wrong, love, conscience, joy, sorrow, are words without a meaning, and the Universe, if governed at all, is governed by a malignant spirit who gives us hopes and

aspirations never to be fulfilled, affections to be wasted, a thirst for knowledge never to be quenched."

We hope that this book will be read widely, and its many noble lessons laid to heart. It is enriched by several interesting portraits, and contains in addition to the biography a chapter of recollections by Mr. Justin McCarthy, and the address delivered by Mr. Frederic Harrison when a tablet was unveiled to the memory of Lady Russell in the Free Church at Richmond on July 14, 1900.

PROFESSOR MÜNSTERBERG ON NERVES.*

In this volume of interesting and racy essays the first, on "The Fear of Nerves," has at once the most appealing title and the most challenging contents. Perhaps his friends the Spiritualists, as the author calls them, will object to the latter part of this statement, for he falls very foul of them indeed, and they will be anxious to take up the stoutest cudgels they can find against him. But we are thinking of the plain man and his convictions upon the subject of nerves, which Professor Münsterberg sets himself to upset. For if there is one thing that the plain man (we mean, of course, if he has enough spare cash to indulge his whims) knows quite well, it is that we live in a nerve-racking age; and that holidays and rest cures, and pick-me-ups for body and brain are a necessity, like eating one's dinner or going to the play. Why, it has become axiomatic, this concern for our nerves, in the talk of the club and the boudoir. And now this professor, domiciled in the very land of hustle, comes along, and with an incredulous stare tells us firmly that it is all fudge. "The fault," he says, "is in ourselves, in our prejudices, in our training, in our habits, and in our fanciful fear of nervousness." It is, in short, a case of "thinking makes it so." For is not our life better ordered, less exposed to emotional shocks, less threatened by dangers, than in the days of our grandfathers? What of all our labour-saving devices, and our swiftly running social machinery, and the psychological law by which we become insensitive by adaptation to our tumultuous surroundings? So the professor argues, and plies us with clever questions, until he almost persuades us that he must be right; only we suspect a flaw somewhere, because we still hear the whirr of the wheels and are half-blinded by the jostling crowd of impressions, and feel that tension is sometimes very near the breaking point. No, we are not convinced that we can simply get rid of the nervous strain of modern city life by ignoring it; but we are none the less grateful for a cheery voice which shames us out of our moral dyspepsia and the disgraceful habit of thinking about ourselves.

Among the other essays, and they all bristle with acute suggestions, we should like to call attention specially to the one on "The Choice of a Vocation." Here the experimental psychologist is in his element. He proposes to test and tabulate

* Problems of To-day from the Point of View of a Psychologist. By Hugo Münsterberg. London: T. Fisher Unwin. 7s. 6d. net.

our aptitudes, and to tell us with the unerring voice of science what we are fit for. He looks forward to the time when the unemployment bureau will be equipped with a psychological laboratory. Perhaps the results would be chiefly negative, but they might be sufficiently disconcerting to nip many young ambitions in the bud. For instance, the harassed editor wishes to engage a secretary, and discovers a likely candidate of adequate education and engaging manners. But, alas! the inexorable test reveals that he is lacking in concentration of purpose, or liable to occasional lapses of memory. On receipt of the report from the bureau the editor at once declines the application. Most of us are conscious of defects, which we are at some pains to hide from the world. We may even guard against their intrusion into our work with a watchfulness which is part of the discipline of character. Science threatens now to frustrate all these tricks of concealment, and when it has its perfect work, perhaps we shall all be consigned to the scrap-heap of the unfit. But that is not to-day or tomorrow, and meanwhile it may be wise to make such moderate use of Professor Münsterberg's methods as is open to us, in order to guard the average man from his temperamental incapacities and limitations, and give him a better chance of finding his true vocation.

THE CHANT OF THE STONE WALL.*

MISS HELEN KELLER has given us a delightful book, her first serious attempt, we believe, at poetry. It is written in the manner of Whitman, but Whitman without his violence and almost brutal strength, though moved by the same passionate spirit, the same fiery zeal for freedom and social justice.

The dedication to the memory of Dr. Everett Hale is a masterpiece of its kind, surely one of the most beautiful ever penned by man or woman to a loved and honoured friend. "It seems to me," she says, "that Dr. Hale was the living embodiment of whatever was heroic in the founders of New England. . . . In him the weak found a friend, the unprotected a champion. Though a herald and proclaimer of peace, he could fight stubbornly and passionately on the side of justice." She gives us a portrait of him that reveals the essential soul of the man as vividly as a great artist might have represented it on canvas. The book is illustrated with several photographs of the authoress amid the trees and brooks and walls of which she writes.

The poem takes the form of an epic narrative descriptive of the early New England settlers, the founders of the American democracy. She asks us to walk with her and listen while she unfolds their tale. She touches the stones, and imagination takes fire, tracing some phases of her ancestors' history with a stately simplicity of words :—

"The wall is an Iliad of granite: it chants to me
Of pilgrims of the perilous deep,

* The Chant of the Stone Wall. By Helen Keller. London: Hodder & Stoughton. 2s. 6d. net.

Of fearless journeyings and old forgotten things.

My pulses beat in unison with pulses that are stilled,

The fire of their zeal inspires me

In my struggle with darkness and pain."

She gives us a noble impression of these old builders of the wall "buffeted, stern, and worn," men of high courage and heroic faith. There are some charming pictures, too, telling of the love of man and maid, of motherhood and childhood. The descriptions of nature astonish by their delicacy and beauty, and make it hard for us to realise that her soul derives its impressions merely from her exquisitely refined sense of touch; that natural beauty, as we perceive it, is unknown to her.

She refers to the subjugation of the coloured tribes; she sees a woman charged with witchcraft turning defiantly on her judges:

"Before this mother in Israel the judges cowered;

But still they suffered her to die.

Through the tragic guilty walls I hear the sighs

Of desolate women, and penitent, remorseful men."

Then comes the Revolution and the young Republic; but—

"I hear the clank of manacles, and the ominous mutterings of bondsmen.

At Gettysburg, our Golgotha, the sons of the fathers

Poured their blood to wash out a nation's shame.

Cleansed by tribulation and atonement, The broken nation rose from her knees,

And with hope reborn in her heart set forth again

Upon the open road to ideal democracy."

After this she gives us visions of the future; the walls sing of the

"Democracy to come,

Of the swift, teeming, confident thing,"

in a crescendo of powerful lines telling of the dreams of the builders, of the resolute men

"Who made a breach in the walls of darkness And let the hosts of liberty march through."

Then there is calm after this passionate outburst, and she asks the walls to

"Tell of the greater things to be,

When love and wisdom are the only creed, And law and right are one."

When we think of the writer of this poem and the beauty of her life in her dark and silent world, we are impressed by the extraordinary way in which she has conquered her own physical disabilities. It is easy to understand her sympathy with these sturdy old Puritan ancestors, for she is in the true line of succession and among the unconquerable souls. Hers is the spirit that soars, oblivious of the flesh, and the unfaltering faith which believes that what is, is best; that life, with its sufferings and perplexities, is given us to try the soul's strength on. Miss Keller's own shining example has, we know, been an inspiration to many. Those who share her ideals of democracy will be stirred by the vision she lets us share with her in this book. We may rejoice, too, that the same deep-rooted faith in the triumph of the good, the same lofty courage that enabled the Pilgrim Fathers to surmount

their difficulties, are the inspiration of many in England to-day. They see that a new order must come; they turn their eyes to a great future, and see the mount already tipped with the rose of dawn heralding a fairer day. The old walls of prejudice and ignorance are crumbling, and the hosts of liberty pass through—the hosts of women marching in equal comradeship with men on the open road of life.

A NEW INTERPRETATION OF BLAKE.*

THE enduring significance of Blake for those who have once felt his power is brought home to the reader of this latest study of him, both by the manner of treatment and the quality of exposition. The spirit of the great artist-seer lives again in these pages. The excellent reproductions of the Job illustrations, the clear and sometimes convincing interpretations of them, and the fine appreciation of Blake's outlook (or, should we say, in-look?) upon life and the world—these have combined to produce a work of exceptional interest and value. Whatever his own reading of the symbolism of these wonderful drawings, the sympathetic student will concede that Mr. Wicksteed's interpretation yields a rich fund of ideas—some of them original and profound, all of them suggestive and significant for life and thought.

Lovers of Blake who know him only as the writer of "Songs of Innocence," and "Songs of Experience"—lyric voices which seem to come, now from the heart of a child and now from the heart of an impassioned revolutionist—will find here much that throws light on those early inspirations, as well as much that reveals the inner spirit of a great and uncompromising mystic. They will see that the "Heaven" which, Wordsworth says, "lies about us in our infancy," was never far withdrawn from Blake through the long years of his "mental strife." The light of imaginative vision, which shone for him so early, failed not to the end, however dark to us some of his later utterances remain still.

In his preface Mr. Wicksteed gives us a very interesting account of what he calls "my chance discovery of the clue" to the interpretation of the Job pictures. After referring to the significant likeness of the face of Deity and the face of Job, in nearly all the illustrations, and also to the different posing of the right and left feet of both, he says: "Careful comparison of Blake's designs and texts at last completely confirmed the symbolical device in which he here hides his profound conceptions of man's inward and outward being; his spiritual and bodily life. A master-key had been found which proved to explain not only Blake's symbolical use of the hands and feet, and of the right and left sides, but unveiled a great spiritual theme running through and unifying the whole Job series, and giving a characteristic rendering of the story, such as afforded an invaluable revelation of Blake's final and maturest thought." The unfolding of this "spiritual theme" is the main purport of the volume before

us; and the "master-key," so happily discovered, has certainly opened the door into a treasure-house of beauty and wisdom, which to enter is no small privilege of delight.

The solution of the problems of human evil and divine justice, as given, or attempted, in the book of Job, is obviously no solution at all for Blake; and Mr. Wicksteed shows that the main ideas of the ancient writer are, indeed, "antipathetic to Blake's philosophy." But to the man who said that Milton, in a vision, had asked him to correct some error in the "Paradise Lost" this would present no difficulty! Blake took the great things of literature, as he took the facts of human life, as parables or analogues, through which the artist may express thoughts and ideas that shine for him as true; and in the present work "we shall find Blake sparing no pains to give a rendering of the Job story in harmony with what to him were the essential truths of life." And very striking and suggestive some of these truths are.

Blake is shown to be, to some extent, on the side of Job's accusing friends, and thus opposed to the author of the book. But while they accuse Job of wrong actions, the designs, as here interpreted, reveal him as guilty of wrong ideas; he defends himself against his accusing friends by pleading his liberality to the poor, and other deeds of charity or justice. But this is self-righteousness, and "the only thing Blake seems to think worse than attributing righteousness to ourselves is attributing sin to others." In this, as in many other moral conceptions, Blake appears to us as moved by the same spirit as that which prevails in so many of the sayings attributed to Jesus in the Gospels. A man's thoughts are his real acts; that which "cometh out" of a man is that which "defileth the man"; his thought of himself, and his attitude towards his fellows must, in the end, condemn or redeem him. Hence "the inward life of Job and the real theme of the book, which aims at explaining Job's outward story by revealing what, according to Blake's vision, was going on within."

The book is well printed on good paper, with wide margins, as a book should be that is so closely associated with an artist's work; its price would hardly suggest its excellence.

REASON AND BELIEF.*

SIR OLIVER LODGE's new book consists of popular addresses on subjects of religious interest, and it suffers in consequence a little from diffuseness of style and vagueness of statement. It is the attempt to mediate between the affirmations of science and those of religion which gives his writing on these subjects significance, and in some quarters endows it with almost pontifical authority. We are not sure that training in the methods of physical science is a necessary qualification either for theological speculation or for the literary judgment required in Biblical studies. In escaping from the precision of experiment the mind may be tempted to recoil too far

* Blake's Vision of the Book of Job. A Study by Joseph H. Wicksteed, M.A. J. M. Dent & Sons. 6s. net.

* Reason and Belief. By Sir Oliver Lodge. London: Methuen & Co. 3s. 6d. net.

towards the preferences of sentiment or to justify religion at the bar of mere subjectivity. The solutions of a man of science, even when they are on the side of religion, must be submitted to just as close scrutiny as those of the theologian; and he of all men should be required to produce his evidence. It is here that we feel that Sir Oliver Lodge fails us sometimes. When, for instance, he refers to the conscious personal pre-existence of Christ, implied in the words, "at that epoch a Son of God in the supremest sense took pity on the race, laid aside his majesty," and states, "this is said literally to have happened; and as a student of science I am bound to say that, so far as we can understand such an assertion, there is nothing in it contrary to accepted knowledge"; it is hardly unreasonable to ask for something in the nature of proof. Moreover, a few sentences further on we are told that the Christ spirit which existed through all eternity is the same as the Thought or Logos of God. But how, it may be asked, can the Thought of God, which has been always immanent in the universe and the mind of man, be conceived as taking pity on our race and laying aside his majesty at a particular moment of time. The two conceptions do not cohere, and it is only possible to glide easily from one to the other by a confused use of familiar language. Elsewhere Sir Oliver Lodge brings us to the edge of a difficulty and dismisses it by an appeal to facts which are "beginning to be known to me," but what the facts are, which are referred to in these mysterious terms, it is simply left to the reader to conjecture. The whole section of the book dealing with Incarnation is likely for these reasons to be more impressive when it is read rapidly than when it is analysed with care.

The addresses on the "Old Testament in Education" contain many hints for the use in religious teaching of narratives which cannot be regarded as records of fact. Sir Oliver Lodge points out a way of escape from the snares of an impossible literalism by drawing a distinction between Truth in Science and Truth in Literature. "To a narrow view," he says, "they appear in conflict, but they are all parts of a larger whole. And if there is anything to choose between them from the point of view of perennial acceptance and understanding, the advantage lies with literature and poetry." This, and a great deal more in the same vein, is a welcome antidote to the materialistic scepticism which has yet to learn that the vital relations of the soul and the imagination to the world in which we live are as real as the things perceived by the senses. The distinction between inspiration and infallibility should help to remove several popular misconceptions. It may be applied usefully over the whole field of historical religion.

Possibly we are not alone in wishing that Sir Oliver Lodge would prune his quotations. In a volume of 200 pages there are 198 of them, mostly from the poets. Perhaps they were effective in delivery, but they only impart a sentimental glamour to the printed page which impoverishes the style and weakens the argument.

RECENT BOOKS ON SOCIAL QUESTIONS.*

THERE appears to be no slackening of the output of books on social questions, though we could wish that the quality were higher and the quantity infinitely less. The perusal of a large number published during the last few years leaves us with the impression that many of them are lacking in originality, in impartiality, in comprehensiveness, and often in accuracy. Nevertheless we must presume that even though much that is written on social questions has but little illumination for us in the dark places of current controversy, the mere space and time devoted to the subject argue a wholesome stirring of the public conscience, which is at least a favourable symptom.

Archdeacon Cunningham's "Christianity and Social Questions" is "an attempt to set forth from a Christian standpoint, the relative importance of all the forces which make for human welfare, or militate against it." This theme he has treated with the fulness and thoroughness which his previous works have taught us to expect from him. But the general effect of the book upon the mind of the present writer is to produce the feeling that Archdeacon Cunningham's Christianity is of the same fibre with that of the not very imaginative individual who is baptised, married, and buried under the auspices of the Church, lives all his days in comfortable circumstances, reads *The Times*, and is generally on the side of the established order. On the other hand, Mr. Muir's Christianity (or, is it just temperament in both cases?) leads him frequently to very radical conclusions. Having not only himself borne the yoke in his youth, but having had extensive opportunities of observing at close quarters the trials and difficulties of the working-classes, he has come to have very great sympathy with the claims of organised labour. His book is symptomatic of a feeling which has taken hold of the younger clergy, especially in the Church of England, and which is leading them to take their stand boldly in the name of Christianity in the democratic movements of the time. This development is more observable in Great Britain than in America or on the Continent, though there are exceptions to this generalisation. Among these is Pastor Herman Kutter, of Zürich, from whose works Mr. Richard Heath makes a selection under the general title "Social Democracy." As the social democrats are constantly accused of atheism, immorality, materialism, lack of patriotism, &c., Pastor Kutter, himself a fervid social democrat, boldly carries the war into the enemies' country and soundly belabours them with their own weapons. He maintains, and

* Christianity and Social Questions. By W. Cunningham, D.D. Duckworth & Co. 2s. 6d. net.

Religion and Labour. By Wm. Muir, M.A., B.D., B.L. Hodder & Stoughton. 6s. net.

Social Democracy: Does it Mean Darkness or Light? A Summary of the Works of Pastor Herman Kutter, of Zürich, with Preface by Richard Heath. Garden City Press, Ltd.

Constructive Socialism. By Harold A. Russell. Swan Sonnenschein. 3s. 6d.

The City of Man. By A. Scott Matheson. Fisher Unwin. 3s. 6d. net.

Social Idealism. By R. Dimsdale Stocker. Williams & Norgate. 3s. net.

there is much force in his accusation, that popular Christianity is atheistic and materialistic, and tolerates immorality. Although the book is frankly partisan, there is a whole-hearted sincerity and breezy down-rightness in it which ought to make it wholesome reading, even for those least inclined to agree with the opinions expressed in it.

The title of Mr. Russell's book, "Constructive Socialism," excites expectations which are not realised. Socialists can no longer complain that the general public are unwilling to listen to their gospel. It is for them now to explain how Socialism is to be brought about. But, apart from some general statements (mostly second-hand) about the public ownership of various enterprises, Mr. Russell gives us little but bursts of rhetoric, to which we are not a whit more reconciled when he calls us "dear reader." There are a good many blunders in the way of misspelling of proper names, and Marx' work is twice referred to as "*Des Kapital*."

Mr. Matheson's "The City of Man" aims at an "application of the Christian ideal of a city to the city-modelling awakening of our time." Abandoning *laissez faire*, he preaches a judicious use of the power of the State for the attainment of equal conditions and equal opportunities for each and all. Specifically, he is for the care of the child, the training of adolescence, the extension of the garden-city and town-planning movement, and the development of the co-operative spirit.

Mr. Stocker's book, "Social Idealism," ought to be read by religious-minded people by way of corrective to a notion common amongst them that the valuable work of the world can only be inspired by organised religion or by the hope of immortality. Without attempting to discuss the question of the belief in immortality, we are entirely in agreement with his view, that the belief in a future life is an effective motive in the lives of a very much smaller number than is commonly supposed. We are also inclined to concur with him in his statement that the "social conscience is the greatest fact of modern thought," and the factor which is likely to be the most potent in the development of the future.

RELIGION AND ITS HISTORY IN THE NEW "ENCYCLOPÆDIA BRITANNICA."

ONE of the special features in the new edition of the "Encyclopædia Britannica," which is being published by the Cambridge University Press, will be the large amount of space devoted to religions and the history of religions. The editor of the "Encyclopædia," Mr. Hugh Chisholm, allotted to his assistant editor, Mr. Alison Phillips, the important duty of organising this section of the work.

Every aspect of religious life has been dealt with by the first authorities of the day, and the treatment of the Bible is a remarkable example of the thoroughness with which the work has been done.

Canon Driver, Regius Professor of Hebrew at Oxford, has written on the Old Testament, Mr. J. F. Stenning on Texts

and Versions of the Old Testament, and Professor G. B. Gray on Textual and Higher Criticism. Canon Driver is also responsible for the important article on the Chronology of the Old Testament. As regards the New Testament, Dr. Sanday has written the Introduction, and also on the Canon. Professor Kirsopp Lake, of Leiden, has taken Texts and Versions and Textual Criticism for his subjects, Professor F. C. Burkitt the Higher Criticism, and Mr. C. H. Turner the Chronology of the New Testament. Miss Panes writes on the English Bible, and Canon Hensley Henson deals with the Revised Version.

With regard to the other religions of the world, the principal writer on the Jewish Religion is Mr. Israel Abrahams. Dr. Farnell and Mr. Cyril Bailey have taken the articles on the Greek and Roman Religions respectively. The Rev. G. W. Thatcher is responsible for the article on the Mohammedan Religion; the articles on Mohammedan Law and Institutions being written by Professor D. B. Macdonald. Buddhism is dealt with by Professor Rhys Davids; Brahmanism and Hinduism by Professor Eggeling, of Edinburgh; whilst further distinction is given to the work by the erudite and fascinating articles by Mr. F. C. Conybeare on certain of the Medieval heresies and subjects connected with comparative religion generally.

Finally, the article on Religion itself has been written by Dr. Estlin Carpenter, Principal of Manchester College, Oxford, and Mr. R. R. Marett, Reader in Social Anthropology, Oxford.

ITALIAN VERSE.*

In this age of anthologies none are more welcome than the familiar-looking blue volumes which have followed Mr. Quiller-Couch's Oxford Book of English Verse at seasonable intervals from the Clarendon Press. It is superfluous to praise either their scholarship or their good taste. They are books not to be thumbed in library copies, but to be treasured as boon-companions for fireside browsing or summer travel. Mr. St. John Lucas has earned our gratitude by adding another to the series, gathered from the lyrical poetry of Italy from the thirteenth to the nineteenth century. It begins with the song of St. Francis, the troubadour saint, and it closes with Carducci. It is, no doubt, dependent in some degree upon Carducci's own "*Primavera e Fiore*," and the two beautiful volumes of Italian lyrics edited by Eugenia Levi, but it is well for us to have our own collection, if for no other reason, in order to stimulate Englishmen to betake themselves again to Italian studies, which have fallen into strange neglect in recent years. No two judges will ever agree about the selection to be made among the competitors for inclusion in an anthology. Our own quarrel with the present editor is that he has only found room for one poem by the inspired madman, Jacopone da Todi, the quaint and beautiful dialogue called "*La Crocifissione*." There is an introduction dealing with the history of Italian lyrical poetry and an appendix

of short historical and explanatory notes. We notice that the date of St. Francis's birth is stated vaguely as about 1180. The date which is generally accepted is 1182. The note is in error when it speaks of the remains of St. Francis as transferred to Assisi in 1230. They were simply carried from their temporary resting-place within the town to the new tomb in the great basilica. It would also have been well to state which text of the "*Laudes Creaturarum*" has been followed, as there are important discrepancies.

ILLUSTRATED BOOKS FOR CHRISTMAS.

MESSRS. HODDER & STOUGHTON have sent us several finely illustrated books, of which they have made a special feature during the present publishing season. Of these we anticipate that the first favourite will be "*Peter Pan in Kensington Gardens*," by J. M. Barrie, with twenty-four illustrations by Arthur Rackham (price 6s. net). Of the weird charm and fancy of Mr. Rackham's drawings there is no occasion to speak. They are the same as those contained in the more expensive edition, though necessarily reduced in size and fewer in number. This delightful volume also contains the quaint Peter Pan's Map of Kensington Gardens as end-papers.

"*Mr. Pickwick*," pages from the Pickwick Papers, with illustrations by Frank Reynolds, R.I. (Hodder & Stoughton, 15s. net), is a sumptuous volume. Some readers will feel that to make a selection from Pickwick is almost an act of sacrilege, but they have ample compensations in the coloured pictures, twenty-five in number, which are full of spirit. They follow a line of their own, uninfluenced by tradition. In this originality Mr. Reynolds has found artistic salvation, and he has given us a series of designs full of Pickwickian jollity.

We can hardly speak in such terms of praise of Mr. W. G. Simmonds' coloured illustrations to Shakespeare's "*Tragedy of Hamlet*" (Hodder & Stoughton, 10s. 6d. the). Shakespeare's plays, and, above all, the tragedies, test an artist's powers to the uttermost, and designs must possess unique qualities of imagination if they are to stand unabashed in this august company. The colouring in most of Mr. Simmonds' pictures is too uniformly brilliant. We like best the open-air scene, a plain in Denmark, where the tones are more subdued. Evidently the volume is intended chiefly for young Shakespeareans, as it contains an outline of the story of Hamlet by Sir A. T. Quiller-Couch.

"*The Golden Legend*," by H. W. Longfellow, with illustrations by Sidney H. Meteyard (Hodder & Stoughton, 10s. 6d. net), will take readers back to a book which did much, on its first appearance, to foster interest in the romantic side of the piety of the Middle Ages. Several of the illustrations aim, not without success, at the effect of miniature painting, and so help to interpret the religious sentiment of the poem.

G. P. Putnam's Sons send us Mrs. Browning's Sonnets from the Portuguese, with illustrations by Margaret Armstrong. (7s. 6d. net.) The illustrations might be

described better as floral designs. They occupy the left-hand page throughout the book, and are combined with a series of quotations from other poets, which have been chosen with taste and skill. But the volume, with all the care that has been bestowed upon it, leaves us unconvinced that it is wise to attempt to frame poetry so simple, sensuous, and passionate, in these flowers of decorative sentiment.

BOOKS FOR CHILDREN.*

MISS TREGARTHEN has clearly been "spelled" at some time or other by the piskies, and this has given her the power of seeing them when they are invisible to other people. It has also made it possible for her to declare that Cornwall is still full of the "dinky men," if only we knew how to look for them. This we have always believed, though we have yearned in vain for a glimpse of their grey hoods as we roamed through the gorse on Goonhilly Downs, or crushed the wild thyme underfoot on the moorland heights above Kynance. Evidently we were not smiled on in our cradle by the fairies, or perhaps the blight of a scientific age, in which things have to be proved that were formerly believed without questioning, has fallen upon us unawares. But here they are, the tiny folk, in Miss Tregarthen's winsome book; and here, too, are delightful young people with beautiful names such as Glanith, Mevean, Tamaris, Osbert, and Arluth, together with wise old "granfers" and grannies who know all about the doings of the Mother of Storms as she brews the winds under Dozmare Pool, and who have seen King Arthur in the shape of a red-legged chough or a white mouse "as bright as a moonbeam" on the grey cliffs of Dundagel. It is difficult to say which of the nine stories in "*The House of the Sleeping Winds*" we like best, for all are full of blithe humour and elfin magic, and never once does a giant or an ogre cross our path. Perhaps the description of Arluth's journey over the sea in an enchanted shallop to the Isle of Avalon pleases us most, but we also like the description of the Small Peoples' Fair on the downs where the parish apprentice bought the piskey scissors, and a pair of shoes for his "milk-white maid." Miss Tregarthen has woven the old Cornish folklore very deftly into her tales of the moorland and the sea-coast, and the quaint drawings by Miss Nannie Preston ought to please her young readers greatly.

Another entertaining book, very suitable for Christmas holiday reading, is "*Freckles*," an Australian story which introduces us to a small person, by name Len Templeton, who goes to stay with the squatters of Goonamerry while his father is soldiering in South Africa. Len Templeton is known after the first day as Freckles, and the adventures of this thoughtful little

* *The House of the Sleeping Winds*. By Enys Tregarthen. Messrs. Rebman. 5s. net.

Freckles. By Tarella Quin. London: The De Le More Press. 3s. 6d. net.

Animals' Tags and Tails. Written and Pictured by Louise M. Glazier. London: Elkin Mathews. 1s. 6d. net.

Beasts and Birds: A Nature Book for Boys and Girls. By C. Von Wyss. London: A. & C. Black. 1s. 6d.

* *The Oxford Book of Italian Verse*. Chosen by St. John Lucas. Oxford, at the Clarendon Press. 6s. net.

boy, who is always asking pointed questions and doing good by stealth after the manner of model children, are faithfully recorded in this bright and wholesome story. We must confess that a slight occasional attack of naughtiness would endear us to Freckles even more than his quaint attempt to settle other people's troubles. As it is, we have to content ourselves with very evident traces of original sin in Treacle, the ugly brown puppy, and in Lee See, the Chinese gardener—not to speak of Chang Ho, the Chinaman's cat, who is a faithful friend and a fine swash-buckler to boot. We should like to quote from the amusing account of Lee See's misdemeanours in Chapter VIII., but it is, as Freckles would say, "a NORFUL story." Then there is the transaction with King Billy, a dusky and somewhat disreputable monarch who makes rain fall in time of drought; but that brings us to a touching and tragic episode which nearly caused the death of Freckles, and to which we can do no more than refer our readers.

We hardly know whether Miss Glazier's "Animals' Tags and Tails" is really intended for children or grown-ups—who are, of course, only children of a larger growth. They are so cunning, these writers of humorously sententious verses with morals attached, especially at election times, and we have just been dreadfully deceived by an innocent-looking poem of Laurence Housman's, about "small Jane" and her mother, which turned out to be full of philosophy and wisdom. One thing, however, is certain—the delightful original woodcuts in this tiny volume will be a cause of merriment and pleasure to both young and old. Who, for instance, could resist the picture of the black rabbit with his stumpy tail turning an astute eye on a plaintive and questioning little mouse; of the early bird contemplating an equally early worm, as big as a snake, whom he wishes to accommodate "inside"; or of the obviously exasperated fox who is trying, without success, to "sit upon the top of water" like the "silly ducks"? Miss Glazier's verses are very captivating, and full of that sly wisdom which has a way of creeping in when you try to write things "for nothing at all but for fun."

A very attractive nature book is "Beasts and Birds," by the author of "The World in Pictures," in which simple descriptions are given in rather large type of the winged and four-footed things that haunt our gardens, the wild-wood, jungles and deserts. The illustrations—thirty-one of which are in colour—are the chief feature of the book, and many of them, like "Sheep in a Field on a Cliff," "Geese and Cattle," "The Home of the Crocodile," and "The Garden in Spring and Summer," are full of charm and suggestion.

LITERARY NOTES.

MESSRS. MACMILLAN announce that they will issue "Gaston de Latour" in their new edition of Walter Pater's works this month; the concluding volume, "Essays From the *Guardian*," will be published in January. The whole will make a hand-

some series of volumes at a price a little lower than that of the treasured first edition, but it will be a disappointment to many lovers of the best things in modern English literature that there seems to be no prospect of a popular edition of even a selection of Pater's writings at present. Has not the time come when "Marius the Epicurean" might be put within the reach of a much wider public?

* * *

MESSRS. MACMILLAN hope to have ready shortly "Reminiscences of Goldwin Smith," a volume which will doubtless find many readers in this country. The book has been prepared for publication by Mr. Arnold Haultain, who was private secretary to Mr. Goldwin Smith for many years, and was appointed his literary executor. The volume covers the whole career of this remarkable man, from his boyhood in Berkshire in 1823 to its close in the present year, and recollections of many distinguished people are given. It contains a number of illustrations.

* * *

"THE ASCENDED CHRIST," by Prof. H. B. Swete, will be published by Messrs. Macmillan & Co. shortly. The book is a sequel to an earlier work by the same author on the "Appearances of Our Lord after the Passion," and, like that volume, it has grown out of a course of lectures given to candidates for Holy Orders.

* * *

MESSRS. CONSTABLE will issue immediately a new edition of "Modern Mysticism and Other Essays," by Mr. Francis Grier-

* * *

THE Manchester University Press is about to publish a facsimile reproduction of the famous manuscript of Chaucer's "Canterbury Tales," now in the possession of the Earl of Ellesmere. The facsimile is being executed by Messrs. Griggs & Co., and every effort has been made to reproduce adequately the illuminations and illustrations.

* * *

MR. JAMES LANE ALLEN, whose "Choir Invisible" first made his name well known in England, has written a sequel to "The Bride of the Mistletoe," entitled "The Doctor's Christmas Eve." The scenes are laid in rural Kentucky, the "blue-grass" country which he is so fond of describing, and incidentally he has interpreted the new spirit of American childhood that has slowly gathered about the Christmas festival in its relation to the miracles and legends of older lands and other ages.

* * *

OWING to the Election, the publication by Messrs. Longmans & Co. of Professor Poulton's new book, "John Viriamu Jones and Other Oxford Memories," will be postponed till the third week in January. We regret that in our list of new books in last week's issue we gave the price of "Non-Catholic Denominations," by the Rev. R. H. Benson, published by Messrs. Longmans & Co., as 5s. 6d. net. It should have been 3s. 6d. net.

* * *

AT the sale of George Meredith's MSS. at Sotheby's, last Saturday, the highest price fetched was £260 for an early unpublished version of about half of "One

of Our Conquerors," the lowest being £53 for "The Sage Enamoured, with Earlier Fragments." "The Tale of Chloe" went for £171, 95 pages of "Diana of the Crossways" for £168. Three Meredith manuscripts, the auctioneer reminded his buyers, had been sent to the British Museum, and almost all the rest were in America.

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—The Spirit of Power: E. A. Edghill. 5s. net.

MESSRS. A. & C. BLACK:—Birds and Beasts: C. Von Wyss. 1s. 6d. net.

CAMBRIDGE UNIVERSITY PRESS:—The Cambridge Modern History, Vol. XII.: The Latest Age. 16s. net.

MESSRS. DUCKWORTH & Co.:—Verses: H. Belloc. 5s. net.

MESSRS. HODDER & STOUGHTON:—The Early Letters of Marcus Dods, D.D.: Edited by his son, Marcus Dods, M.A. 6s.

MESSRS. SMITH, ELDER & Co.:—Letters to My Neighbours: Mrs. Humphry Ward. 2d.

SUNDAY SCHOOL ASSOCIATION:—Young Days, 1910. 1s. 6d. net. The Forget-Me-Not Birthday Book. 1s. net.

MR. FISHER UNWIN:—The Dawn of Mediterranean Civilisation: Angelo Mosso. 16s. net.

MESSRS. WILLIAMS & NORGATE:—God and Life: John Hunter, D.D. 5s. net.

MISCELLANEOUS.

The Vineyard, December.

MACMILLAN'S NEW BOOKS

The English Church in the Nineteenth Century. By F. WARRE CORNISH, M.A., Vice-Provost of Eton College. Two Parts. 7s. 6d. each. Being Vol. VIII. of "A History of the English Church." Edited by the late Dean STEPHENS and the Rev. W. HUNT, D.Litt.

The Times.—"Mr. Cornish's two volumes are full of useful information; his narrative of specially important episodes are clear and interesting; his sketches of great Churchmen, like Simeon, Keble, Newman, Tait, are excellent; his review of Church legislation will be of real value for reference; and his own comments throughout are judicious and singularly free from partisanship of any kind. . . . Will be a standard work for many years to come."

The Ascended Christ. A Study in the Earliest Christian Teaching. By HENRY BARCLAY SWETE, D.D. Crown 8vo., 2s. 6d. net.

*. A sequel to "The Appearances of Our Lord after the Passion."

Christ for India. Being a Presentation of the Christian Message to the Religious Thought of India. By BERNARD LUCAS, Author of "The Faith of a Christian," &c. Crown 8vo., 4s. 6d. net.

Some Elements of the Religious Teaching of Jesus according to the Synoptic Gospels. Being the JOWETT LECTURES for 1910. By C. G. MONTEFIORE. Crown 8vo., 2s. 6d. net.

Studies in the Origins and Aims of the Four Gospels. Being Two Sermons preached in Worcester Cathedral on the Sunday Mornings in Lent, and in July, 1910. By Rev. J. M. WILSON, D.D., Canon of Worcester. Crown 8vo., 2s. 6d. net.

The Purpose of God. Ten Sermons for the Time. With an Appendix on Life under Insoluble Problems. By J. LLEWELYN DAVIES, M.A., Hon. D.D., &c. Crown 8vo., 2s. 6d. net.

*. Macmillan's Illustrated Catalogue post free on application.

MACMILLAN & Co., Ltd., London.

FOR THE CHILDREN.

THE TONGUE.

My text is really in everybody's mouth, isn't it? Probable your mother and father know that better than anyone, and probably your teacher too. If I was talking from a platform to you I should say "Don't let me hear the text from anyone but myself," but I am not on a platform, so you can make me leave off whenever you like.

It is often said that little boys should be seen and not heard. It means girls, too, I am sure, though it doesn't say so, just as men includes women in a good many texts in the Bible! But it is not altogether a good saying either for boys or girls, for if we do not ask questions we shall not know very much, and may be worse for our ignorance. The boys (and girls, mind!) to whom that saying is repeated with earnestness are those who talk only to vex and tease; I hope they do not read this column, or, if they do, they will be better from this time forth. We may talk, but we should talk with a purpose. It is talk that has no real purpose that we call gossip, and it is gossip that is so harmful. There is a fine Indian fairy tale about a talking tortoise; it talked almost without ceasing, told the cranes where the frogs dwelt so that they were being continually eaten up, and made scandals between the monkeys and the birds so that all grew quite sick of him. One day, however, two ducks told the tortoise that they were going to a much better country, and invited him to go with them. The only difficulty was how the tortoise could travel. The ducks soon made a suggestion; it was that they should carry a stick between them, each of the ends being in one of their bills, and the tortoise should hold the stick with his teeth while they carried him. Now of course there was one difficulty, the tortoise had to keep his mouth shut, and it would seem that the ducks did not know him very well to have made such a proposal. At any rate they started. As the ducks soared into the air the monkeys and the birds cried out "Good-bye, talking tortoise, don't come back again;" he longed to call back at them, but he dared not. A little later two boys shouted out, "Look at that old tortoise!" and again the tortoise had as much as he could do to keep from replying, but he bit the stick for his life's sake. But his end was at hand. A woman called out, "Drop that fat old tortoise, we'll make soup of him." "Soup," cried the tortoise, but nothing more was heard; before he could get another word out he was falling through the air, and the sentence was not any more complete before he was dead below. Are not some children like the tortoise? They make trouble and cause quarrels, and in the end they do most harm to themselves, and people get to dislike them so that they are hurt like the tortoise was by his ugly fall. The important thing is to think before you speak. That is very stale advice, but very necessary all the same. In Dickens' interesting story entitled "Little Dorrit" there is a servant girl who had the strange name of Tattycoram. She had a terrible temper, and her master was always telling her to count twenty before she

spoke, but she seldom did. Her patience was all gone at ten, and she exploded at about fifteen, and was wishing she had not said it by the time twenty was due. How like many of us! There are some very striking lines in a poem by an American writer named Carleton that all of us would do well to learn—

Boys flying kites haul in their white winged birds;
You can't do that way when you're flying words.
Thoughts that we think may sometimes fall back dead,
But God Himself can't kill them when they're said.

Do you remember that terrible story in English history of the murder of Thomas à Becket, Archbishop of Canterbury? King Henry II., standing on the shores of France, said "Will none of the cowards eating my bread rid me of this priest?" and immediately three knights started for England, and a few days later brutally murdered the Archbishop in his own cathedral. One passionate sentence, and a life was the cost. Now nobody who reads this column, and nobody in England, not even the King, would be likely to inflame men to do such a deed as Henry's knights, but we can all study so that our words, if they were carried out by those that hear them, would make for the good of themselves and the world.

Let us try to put things in the kindest possible way. If we thought more, how much less we should hurt people. In "Tom Brown's Schooldays" we get an instance of this. Old Benjy, the friend who looked after Tom so well when he was quite a little boy at home, had rheumatism, and went to a herb-doctor for advice. He chuckled, and said there was only one cure, churchyard mould, meaning of course that only death would bring him relief. But what an unkind way of putting it! We need never tell an unpleasant thing like that, we can always bid people hope. In that delightful little book called "Mrs. Wiggs of the Cabbage Patch" the same lesson is taught in another way. Mr. Wiggs, we are told, had died through intemperance, but Mrs. Wiggs never said much about him, but always spoke of the fine hand he wrote. Of course good writing does not make up for a bad life, but what I mean is that the Christian spirit—the spirit Jesus exhibited—would have made the most of what little good there may be to say of a man and left the rest to God. When somebody said to Charles Lamb that a certain man named Smith was a nasty fellow, he said "Ah, but I *know* him." And how few people we really *know*, boys and girls. The boy that seems mean may be very poor, the girl that seems shabby may feel her position very keenly. We must remember, too, that the boys and girls who are always gossiping are not likely really to *know* other boys and girls, for who would tell a secret to them?

We must always have the courage to admit that we do not know everything, otherwise we shall never learn anything. There was a story once in *The Boy's Own Paper* of a school-boy who could not be told anything, he always knew whatever you told him. One day he was asked whether he had seen the account of the sea serpent

in the morning paper, whether he noticed the enormous size of its head, its tremendous body, &c. Of course he said "Yes" to all the questions, and was then informed that no such account had appeared at all. If we spend our time well, and do not shirk our lessons, we need not be ashamed of our ignorance; the opportunities we have had are our only judges.

The salt of speech is sincerity—that is, to speak right from the heart. Mr. Talkative in "The Pilgrim's Progress" could talk about almost everything, he said, and could talk very easily, too; the one thing that offended him was the question Faithful asked, how many of his words he put into practice. He became quite disagreeable at that, and left the pilgrims. It is nice to be able to speak good English, and to be thought eloquent, but it is far better to be relied upon to speak the truth, to say what you really mean. Heart-speech it might be called. In "Little Dorrit" there is another interesting character named Mr. Plornish. Mr. Plornish was a plasterer, and very poor; sometimes indeed he was in prison for debt. But notwithstanding he was always generous towards his wife's father, and whenever he could he allowed him to share his house. Sometimes the old gentleman, whose name was Nandy, felt he was a burden to his daughter and her husband, and he would say so. Then Mr. Plornish always answered him in the same way, that is, as though he was writing a letter—"John Edward Nandy, Sir, While there's a mouthful of fire or a handful of bed in this present roof you're fully welcome to your share 'on' it," and so on. He was very mixed in his words, but not in his heart. There are many people like that who have impediments in their speech, but it seems to me they must be as plain to God as the most eloquent preacher that ever lived. Sometimes they speak at street corners, often in homes, in hospitals, in asylums, in prisons, and in all kinds of places, and we mustn't put grammar first in our thoughts when we come across them; there is something more important, and that is love.

We learn to talk when we are babies by making the sounds our mothers make, so we must learn to talk now by trying to say the things that Jesus would speak.

W. K.

MEETINGS AND SOCIETIES.

REV. STOPFORD A. BROOKE AT ROSSLYN CHAPEL, HAMPSTEAD.

NOTWITHSTANDING the inclement weather, a large congregation gathered at Rosslyn Chapel, Hampstead, on last Sunday evening to hear the Rev. Stopford A. Brooke, who is occupying this pulpit, to the delight of many friends, for three Sunday evenings. Mr. Brooke, though suffering from a cold, preached with his accustomed power, and the vigour of his delivery was remarkable. His subject was the beautiful story of the woman who lavished upon Jesus her alabaster box of ointment. She comforted and soothed and strengthened Jesus, said the preacher, just at the right moment, when his disciples misunderstood him, and he was on his

way to a lonely death. The story taught us that we should give personal love frankly, even extravagantly, when we felt it was supremely needed; to catch the moment of a great need, and meet it with fulness. The whole life of Jesus until he died was comforted by this woman's apprehension, and we might do similar work to our fellows if we were quick to perceive and eager to love. How much one silent act of sympathy might mean to those who were alone in a crisis of their faith! It was the spirit of love, of imagination on fire with love, that inspired this woman's deed. She and the apostles were thousands of spiritual leagues apart. They wondered why there should be such waste. But we must never ask how far we should go in the giving of love. Jesus knew what the result of this act would be. Had the woman given less, the effect on the two persons most involved—Jesus and the woman—could never have been the same. Even if she suffered through the extravagance, even if she starved in her old age, the woman to her dying day would be thrilled by the thought of what the Master said to her. Once in her life at least she realised absolute joy. She had her day. It was not for us to be guilty of the impertinent folly of blaming those who gave at the right moment without thought of themselves. These were as far above those who blamed them as in music the organ was above the shepherd's pipe. In conclusion, Mr. Brooke pointed out how reproductive such an act was, how this little seed produced endless harvests of love; and in impressive passages of great beauty, urged that when our lives closed we might have the joy of knowing that we had given love to our fellows with divine lavishness.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bedfield.—The Committee of the Central Postal Mission and Unitarian Workers' Union have appointed Mr. Herbert C. Hawkins (lay-worker) as Suffolk village missionary. He is taking charge of the chapels at Bedfield and Framlingham, where he has ministered very acceptably since he concluded his engagement as Unitarian van missionary.

Blackpool.—Mr. J. W. Tickle, of Burnley, has received and accepted an invitation to the ministry of Waterloo-road Church, South Shore, Blackpool. He will commence his duties on January 1.

Billingshurst: Resignation.—After eleven years' ministry the Rev. Geo. Lansdown has resigned the Billingshurst Pulpit. At the annual business meeting the resignation was accepted with regret, and a resolution was unanimously carried thanking Mr. Lansdown for his services, and expressing sincere regret that circumstances had rendered such a step necessary. On Sunday last Mr. Lansdown was the recipient of a small purse of sovereigns as an expression of esteem and friendship on behalf of members of the congregation.

Bolton: Halliwell-road Free Church.—The church anniversary sermons were preached on Sunday last, morning by Rev. J. I. Jones,

M.A., Minister; afternoon and evening by Rev. Charles Peach, of Manchester. The collections realised the sum of £8 11s. 6d.

Gateshead: Unity Church.—A successful bazaar was held in the above church on Thursday and Friday, December 1 and 2, the object being to raise £100 to liquidate a deficit on the treasurer's accounts, and carry forward a balance for emergencies, and to raise at least £75 towards the cost of the recent extensions and renovations. In opening the proceedings the Rev. William Wilson, minister of the congregation, stated that, in addition to the furnishing of the stalls, subscriptions paid and promised amounting to £90 had been received by the bazaar treasurer, Mr. J. Duncan Donald. The bazaar was declared open by Mrs. Pattinson, of Shipcote House, Gateshead, Dr. J. T. Dunn presiding. At the close of the bazaar it was announced that £70 had been taken at the stalls, making, with the subscriptions, £160 towards the £175 aimed at. Further donations will be gratefully received in order that the new room may be entirely free from debt before the end of December.

Guildford: Ward-street Church.—The Ward-street Church has lost two of its oldest friends by the death of Mr. Thomas William Evans, and Miss Rosa Ellis. Mr. Evans was a well-known tradesman, and the funeral service (conducted at his request by Mr. Ward) was attended by fellow-tradesmen, employees, and brother Masons of Guildford. The deceased was 80 years of age. Miss Ellis, who was sister-in-law to the late George Tayler, J.P. (since Mayor of Guildford), had reached the ripe age of 86, and until her recent illness took an active interest in the social life of the town. Miss Ellis had lived during five reigns, and in the early sixties her home at Arlington was the centre of progressive thought in Guildford.

Leeds: Mill-hill Chapel.—In view of the election on the following day in Leeds, the Rev. M. R. Scott took for the subject of his discourse on the evening of Sunday, Dec. 4, "Religion and Politics: the Sacredness of the Vote." Could there be more solemn days, he said, in the nation's history, than when people came together for the purpose of choosing their legislators and leaders? Some people thought they were too good to vote, but was that man good who had it in his power to mitigate, no matter how little, drink, crime, poverty, and unjust social conditions, and did not do so? Other people pleaded business pre-occupation as an excuse for not voting, but if everybody did the same there would be no business to follow, for it was only the nation in its corporate capacity of the guardian of law and order that made trade and commerce possible. Others, again, said religion had no place in politics. Men who put religion behind politics would end in putting everything, their country included, behind themselves. When people regarded their vote as a solemn and sacred trust, they would no longer have amongst them the problem of the relations between religion and politics, for politics would be their religion put into national and international practice.

London: Hackney.—A very successful sale of work was held in the schools of the New Gravel Pit Church last week, to raise money for repairs to the organ and other extraordinary expenses. The sale was opened on Friday by Mrs. Sidney Martineau, and on Saturday by Mr. Alfred T. Collier. It is expected, when all accounts have been paid in, that £140 will be realised, the whole of the expenses (£11 10s. 9d.) having been paid by donations from friends given for that purpose.

London: Mansford-street.—Last Saturday, December 3, the members and friends of the Mansford-street Guild entertained over a hundred feeble-minded children from the neighbouring County Council school. Thirty helpers were present. After tea, which the children

appeared to thoroughly enjoy, the Rev. Gordon Cooper, in the absence of Miss L. Thompson—who unfortunately was ill—told several fairy stories with the aid of the magic lantern. These were followed by action songs, Morris dances, and a short play, all of which were given by the children, who seemed to enjoy them as much as the spectators. At the conclusion each child received a bag of sweets, and it was touching to see how some of their faces lit up with real pleasure at the simple gift.

Mansfield: Old Meeting House.—The Congregational Social Union held its first meeting for the season on Wednesday evening, November 30, when a lantern lecture was given by Mr. J. Harrop White, entitled "The Delectable Duchy and Glorious Devon." This lecture was the outcome of a holiday spent by Mr. and Mrs. Harrop White in that part of the country, and a number of views were shown, illustrating the scenery round the rock-bound coast near Land's End and the wood-covered cliffs of North Devon.

Newcastle-on-Tyne.—On Tuesday, December 6, a joint meeting of the churches at Newcastle and Gateshead was held in the Church of the Divine Unity. Mrs. Hall occupied the chair and Miss H. Brooke Herford (of London) delivered an address on the Work and Aims of the British League of Unitarian Women Workers, in the course of which she showed what valuable help can be rendered through the co-operation of the various ladies' societies connected with our churches. A discussion afterwards took place, and resolutions were carried urging the ladies of the two churches to consider the advisability of forming local branches of the League. At the social, which was afterwards held, twenty-four new members were welcomed into the Newcastle Church.

Norwich: Octagon Chapel.—The annual sale of work, promoted to raise the necessary funds for the maintenance of the Martineau Memorial Hall and Sundays-schools in connection with the Octagon Chapel, was held on Thursday, December 1. These buildings, which adjoin the chapel, were erected, as the result of most generous help from all parts of the country, at a cost of £6,000, and were opened in 1907. The whole of the capital expenses have been raised, but the annual sale, which is organised by the Ladies' Sewing Circle, is relied upon as the principal means of providing the necessary funds for the efficient upkeep of the buildings, and it is therefore regarded as an important congregational event. Sir Frederick Low, K.C., M.P., who has just been re-elected for Norwich, performed the opening ceremony. Mr. W. H. Scott, the chairman of the congregation, presided. Sir Frederick Low expressed his pleasure at being able to come into an atmosphere of peace and goodwill. Although he was not identified with the Unitarian body, he was greatly in sympathy with it, and he hoped as time went on that a fuller recognition would be accorded to the work which Unitarians had done. He had always thought that Unitarians had stood for religious and political freedom, and he was not ashamed of the fact that his father's grandfather was a well-known Unitarian minister at Saffron Walden. In spite of incessant rain there was a good attendance, which included some prominent citizens who were not connected with the chapel, and as a result a sum of over £60 was realised.

York: St. Saviourgate Chapel.—The congregation has from July last had the advantage of hearing the Rev. H. Lewis Jefferson, formerly a Baptist minister in Bristol. It will be remembered by many that his advanced opinions caused his retirement from official connection with that body, and the use of the York pulpit was offered to him to the end of the year. During this period he has proved himself a disciple of the Rev. R. J. Campbell, whose views, in the main, he has adopted.

APPEALS.

THE UNITARIAN VAN MISSION.—The Rev. T. P. Spedding writes to us from Essex Hall, Essex-street, Strand, London, W.C.:—"May I draw the attention of your readers who are friends of the Van Mission, and who have not so far this year contributed to its funds, that £300 is still required to meet the cost of the mission for 1910. Mrs. Bayle Bernard, before her death, gave £150 for the current year, and other sources, including £44 received during November, have yielded £423. I trust that friends who have supported us hitherto will bear the need of the mission in mind, so that at the end of this month of engrossing interests I may be able to announce that the whole amount has been raised."

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.—The Rev. John C. Ballantyne writes from 25, Wansey-street, Walworth-road, S.E., as follows:—"I should be glad if you would allow me to appeal in your columns for subscriptions towards the Missionary Fund at the above chapel and mission for the coming year. Though the Labour Exchanges have proved so invaluable, the task of aiding those who are unemployed in securing situations, and of helping men and women, here and there, to establish themselves in positions of independence, still involves considerable expense, in addition to that incurred in other directions by the missionary in the course of the year. I would also convey with pleasure to the treasurer of the Sunday-school any contributions towards the cost of our Christmas parties."

GEORGE'S ROW MISSION.—The Rev. Frederick Summers writes to us as follows:—"Will you kindly allow me to appeal to those kind friends who at this season of the year are so good as to help me? I am in need of gifts for the Poor's Purse, for new and cast-off clothing and boots, for presents for Sunday-school children, for books, toys, &c. Parcels should be sent to the Domestic Mission, George's-row, St. Luke's, London, E.C., and letters either to the same address or to 4, Durlay-road, Stamford-hill, N."

WORKERS' AID SOCIETY.—The secretary of this Society begs to remind the members that their contributions are now due. The secretary would be very happy to welcome new members to the Society, the object of which is to provide underclothing, overalls, and flannel bed-jackets for the little ones at Winifred House, and stronger and coarser garments for the London Missions. Each member is expected to contribute two garments, and an annual subscription of 6d. Address, Mrs. Goodwyn Barmby, Mount Pleasant, Sidmouth.

DR. BARNARDO'S HOMES.—We have received an appeal for gifts of all kinds—money, clothing, blankets, toys, &c.—from the hon. director of Dr. Barnardo's Homes, Mr. William Baker, LL.B., 18 to 26, Stepney-causeway, London, E. The Homes have been instrumental in rescuing 72,590 destitute children, and training them for the battle of life, and there are at present 9,044 boys and girls in residence. The sum of £16 a year supports a healthy child, £30 a suffering child, and £10 pays the emigration expenses of a boy or girl in cases where it is desirable, if the training is to have permanent results, to place the ocean between the child and its earlier surroundings. Help is needed to continue this great work of rescuing from misery and destitution the thousands of children who apply at the ever open doors all over the kingdom during the winter at the rate of 31 per day. The boys and girls who thus apply are sheltered pending inquiries; they are not allowed to suffer and starve while inquiries are being made, for their need is urgent, and the charter of the Homes is, "No destitute child ever refused admission."

NOTES AND JOTTINGS.

BROWNING'S RELIGIOUS BELIEFS.

Fresh information about the life of Browning, whose death occurred on December 12, 1889, is constantly coming to hand. Miss Hickey contributes to the *Nineteenth Century* an interesting article on Professor Griffin's biography, which contains important extracts from the diary of Alfred Domett (Browning's "Waring"). The subject of the poet's religious beliefs is dealt with at considerable length, and it is probable that Browning's attitude towards Christianity was in general accordance with that of liberal religious thinkers of to-day. It appears, at least, to be universally accepted "that he held not merely the existence of God, but His existence with the attributes of justice, power, and love; God who suffers man to learn through his mistakes; God who dowers man with imperfection that he may desire perfection; who grants him immortality, and one day will restore all things, having used evil as a necessary factor in the scheme of good."

"The one occasion on which Browning broke through a custom rigidly observed, surmounting for a time the force of his intense dislike to public speaking," says Miss Hickey, "was when he stood up in Hyde Park and answered an atheist speaker who was attacking belief which to Browning always seemed an obvious thing, yet bedded in an instinct deeper and truer than any proofs, the belief in immortality. This occurred soon after he came to London, the year of his wife's death. It was Miss Anna Swanwick who told me this, and I gathered that it was the horror of the thought of no immortality for her, the realising of what the cessation of life with the death of the body would mean in connection with her, that drove him and forced him into the confession of his faith. He felt he *must* speak."

"Browning never kept a diary, and, as we know, he burned many letters some years before his death. He had a horror of what has become a plague not only in journalism but in literature, that spirit which recognises no bounds to that inquisitiveness which is the sin of excess in relation to wholesome interest, and no barrier against its intrusion." He was particularly sensitive about his wife's letters being published, and it is, of course, as Miss Hickey points out, quite open to question whether it was well for the famous love-letters to be given to the world; but she quotes the admirable justification which was given by Professor Dowden in the following passage: "It is the common wave of human passion, the common love of man and woman, that here leaps from the depths to the height, and over which ever and anon the iris of beauty appears with—it is true—an unusual intensity. And so in reading the letters we have no sense of prying into secrets; there are no secrets to be discovered; what is most intimate is most common; only here what is most common rises up to its highest point of attainment."

IN DEFENCE OF THE MARRIED WORKING WOMAN.

Miss Anna Martin's sympathetic and practical study of the married working woman in the *Nineteenth Century* may be recommended to those who are not always convinced when over-censorious individuals are discoursing on the thriftlessness and want of management characteristic of the poor. "Nothing is so astonishing," says this writer, who has been for many years connected with a small Lodge in the South-East district of London, "as the prevalence of the belief that the wives are bad managers and house-keepers. A moment's reflection will show

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There is no reason why nuts should be cooked save that we have all been brought up in the cooking tradition, and consequently believe we must have hot dishes. It is doubtful if cooking improves the flavour of any nuts (except peanuts and cashew nuts), and it certainly renders them less digestible. This is not to say that the many people who can digest cooked nuts should drop nut dishes altogether and attempt to live on dried milk or butter beans. All sorts of attractive dishes can be made with grated or ground nuts as an ingredient. Such culinary creations should not, however, be overcrowded with nitrogenous elements. Cereals, such as rice, breadcrumbs, maize meal, semolina, macaroni, and vermicelli, mashed vegetables such as potatoes, carrots, turnips—these are the best bases for nut roasts, rissoles, &c. But however careful the choice of materials, many people will find them indigestible if the cooking process includes frying.

I repeat, then, the less cooking the more digestible. We are beginning to understand the radio-active nature of matter in its application to food questions, and we know that cooking at a high temperature de-magnetises ripe foods. The more cooking the less vitality.

It is an interesting fact that the demands for nuts in Great Britain is steadily increasing. In some cases the supply has fallen considerably behind demand, causing a heavy rise in price; the time, therefore, is surely ripe for a wide extension of nut-growing on scientific lines in all the most suitable regions of the world, and I do not doubt that capital invested in such enterprises would be certain of showing excellent profits before many years are past. Moreover, there must be many varieties of nuts growing wild in various parts of the world which are at present unknown except to the natives of the district. These should be sought out, their value and wholesomeness tested, and a thriving export trade developed. Only the other day I was told of a gigantic pine nut as large as a Brazil, which is to be found in a certain remote region in the southern Andes. A pine kernel as big as a Brazil nut! Think of it. If unaided Nature can do this kind of thing, what could not scientific cultivation achieve?"—*The Herald of the Golden Age.*

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

THE TREASURER, Mr. HOWARD CHATFIELD CLARKE, acknowledges with thanks Collections from 175 Congregations amounting to £365 7s. 8d. up to December 7. It will be a great convenience if all unpaid Collections and Subscriptions are forwarded to **ESSEX HALL** as soon as possible, so that they may be included in the income for 1910. A list of contributing Congregations, with the amount received from each, will be published in the next issue of *Word and Work*, a copy of which is sent to all Ministers and Secretaries.

THE ESSEX HALL YEAR BOOK for 1911 will be sent post free to the Secretary of all Congregations forwarding a Collection; individual Subscribers of ten shillings, and upwards, obtain a copy of the "Year Book," or the "Directory" of Ministers and Congregations, on application to the Secretary of the Association.

ESSEX HALL, LONDON, Dec. 7, 1910.

SUSTENTATION FUND

For the Augmentation of Ministers' Stipends.

AT THE ANNUAL GENERAL MEETING, to be held on **WEDNESDAY, FEBRUARY 8, 1911**, the **CONTRIBUTORS** will have to elect two Managers in place of Messrs. Edgar Chatfield Clarke and John Dendy, who retire by rotation and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before January 1, 1910.

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